Vol. VI. JULY, 1891. No. 7.

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# THE UNITARIAN

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# THE UNITARIAN

A Monthly Journal of Liberal Christianity.

Vol. VI. JULY, 1891. No. 7.

## *PROF. BRIGGS'S CRITICISM AND THEOLOGY*

FROM THE UNITARIAN STANDPOINT.

A SERMON BY REV. JOHN W. CHADWICK, BROOKLYN, N.Y.

"We should forgive our enemies," says Heine, "but not until they are hung." The Presbyterian General Assembly, meeting at Detroit, has acted on this principle in dealing with Prof. Briggs. It has not suspended him. It has done worse. It has disapproved of his appointment to the chair of Biblical Theology in the Union Theological Seminary. It has declined to enter into the consideration of the merits of his case. It has simply done the worst it could have done if it had tried the man for heresy and found him guilty. It has branded him as unworthy of the Church's trust. In the annals of religious persecution there have been things much crueller than this. Anything smaller, meaner, more cowardly, or more contemptible I have endeavored vainly to recall. To be put out by a body capable of such action is no disgrace. As much better out than in as Jonah, fresh from his experience with the whale. Better alone than in the bondage of a fellowship so dark and sour.

But Prof. Briggs is not alone. All the best scholarship of his own Church and of the Christian world is with him in his most radical results. Loyalty to his professional brethren, who are in the fight with him, and to hosts of young men who are looking to him for inspiration, will, no doubt, plead with him to remain and see what his own Presbytery will do with him. But, if he goes, he will not go alone. The best scholarship and the best manhood of the Church will go with him outside the camp and share in his reproach. That the theological seminary will be so pusillanimous as to pay any heed to the decree of the General Assembly is hardly credible. It has known Prof. Briggs for many years, during which he has filled its Hebrew chair with eminent ability. He has won the admiration and esteem of the official board, the affectionate regard of all his fellows, and for these to pitch him out incontinently in obedience to an arbitrary edict of ecclesiastical power would earn for them the sorrowful contempt of all fair-minded people in the community. Already the event has justified this prophecy, which I wrote a day or two before the action of the directors.

If the Presbyterian Church could have any assurance that by adopting the heresies of Prof. Briggs it could appease the rationalistic spirit of the time in its own ranks, if it were wise it would make haste to adopt them; for, indeed, they are very mild in comparison with other manifestations of that Higher Criticism which Prof. Briggs delights to honor,— manifestations of a scholarship as able and as reverent as his own, but much less entangled in the cerements of a dead theology. But the Presbyterian Church can have no assurance that, if it went a mile with Prof. Briggs, it would not have to go twain with some other scholar a few years hence. It would have to do so. It will, whether it elects Prof. Briggs or passes him by, or merely robs him of his orthodox reputation and leaves him ecclesiastically half-dead by the way, after the manner of the General Assembly.

Prof. Briggs's case is not at all isolated or peculiar. It is one of many hundred cases, all showing many common traits. He is simply digging his way out of the traditional dogmatism of his Church, as many others, Presbyterians, Congregationalists, Episcopalians, Baptists, Universalists, and Unitarians, are digging their way out of

the traditional dogmatism of their churches. He has not proceeded far, but he has made a good beginning. Especially his critical results are sound and good, of a piece with the established science of the time. As criticism goes, they are not radical. They are conservative. Prof. Briggs is an extremely cautious critic. He holds on to the old positions as long as he can. When he gives up the traditional idea of a Bible book, it is because it can no longer be maintained. The authenticity of the Fourth Gospel is the stronghold of New Testament conservatism; and Prof. Briggs still holds to this, though it has been abandoned by a great many critics of the highest rank, and is held by others in a severely qualified form.

Prof. Briggs's theology is at once more and less conservative than his criticism. For the most part, it is much more traditional; but it has aspects and phases that are extremely personal, as we shall see when we come to consider his theological opinions. First that which is critical, and afterward that which is theological. What I wish to do is to consider first his criticism and then his theology from the Unitarian standpoint, lest we should be in too much haste to cry, "He has become as one of us."

There is nothing in Prof. Briggs's inaugural address which he had not expressed before as clearly in his book entitled "Whither?" and elsewhere, but in the address he passed from the abstract to the concrete in a few instances that brought his meaning home to the brethren in a striking manner. He distinguished three great foundations of divine authority, the Bible, the Church, and the Reason. He has since assured us that he did not mean to coordinate these,—to elevate the Reason into equality with the Bible. Now, from the Unitarian's standpoint, the three are not coordinate, because the Reason is so infinitely superior to the other two. The Bible and the Church are two great historic forms of Reason,—nothing more. To say the Bible and the Church and the Reason is like saying Hard Coal and Soft Coal and the Sun. All the hard coal and soft coal, all their warmth and light, come from the bosom of the sun; and so all the truth and good of the Bible and the Church come from the intellectual and moral Reason of mankind. But it is not strange that many Presbyterians think that Prof. Briggs's naming Reason with the Bible as a source of divine authority was an abominable thing. He is nearer the Westminster Confession than his critics in this particular; for, as the proposed changes amply prove, that Confession has not been sufficiently irrational for the Presbyterian mind. This has regarded Revelation as a method of attaining to religious truth without reason or in spite of reason. Its favorite dictum has been that, "the more absurd and incredible any divine mystery is, the more honor we do to God in believing it, and so much greater is the victory of faith."

Some thirty years ago a champion whose "Eclipse of Faith" was hailed by all the orthodox with tumult of acclaim addressed the sceptic thus: "You can never say that the Bible has not given you every advantage; for never was there a book which has more irritated the pride and prejudices of mankind, which has presented greater obstacles to its reception morally and intellectually: so that it is among the most unaccountable things, not that it should be rejected by some, but that it should be accepted by any." Prof. Briggs may still have far to go before he reaches the conclusion that Reason and Conscience are the only sources of religious knowledge, the Church and the Bible only their historic forms; but he is nearer this than to the contempt of Reason which till recently has been the habitual attitude of the orthodox world.

What gave his doctrine of Reason as, with the Bible and the Church, a source of revelation its sharpest point was his naming our Unitarian Martineau as one who had found God by Reason, and by that alone. He quotes admiringly from Martineau's "Seat of Authority in Religion." His opponent, Dr. Morris, also quotes from it, but not admiringly, this being his quotation: "The blight of birth-sin with its involuntary perdition; the scheme of expiatory redemption with its vicarious salvation; the incarnation, with its low postulates of God and man, and its unworkable doctrine of two natures in one person; the official transmission of grace through material elements in the keeping of a consecrated corporation; the second coming of Christ to summon the dead and part the sheep from the goats at

the general judgment;—all are the growth of a mythical literature, or Messianic dreams, or Pharisaic theology, or sacramental superstition, or popular apotheosis." It certainly is asking a good deal of Presbyterianism to ask it to believe that the scholar who brings this tremendous accusation against the entire scheme of orthodox theology is a successful seeker after God. No other passage in the inaugural address seems to have galled so much. No other marks so clearly the divergence of Prof. Briggs's applied theology from the traditional opinions of his Church.

Prof. Briggs's address was an argument, not against, but for, the divine authority of the Bible; and he indicated certain "barriers" to the belief in this authority. Around these barriers the battle has been waged with great noise and shouting. It has been contended that Prof. Briggs's objections to the "barriers" are the real "barriers"; that the divine authority of the Bible perishes with the admissions that he makes and the charges that he brings. His first barrier is Bibliolatry. Now, there has been a great deal said before about Bibliolatry, but it has been said by Unitarians and others whom the orthodox have considered infidels. It is a new thing for a Presbyterian to talk of Bibliolatry,—not absolutely new, for Prof. H. B. Smith had something to say about it that was very good. Prof. Briggs does not enlarge upon it. He only mentions some of its grosser forms, which attribute magical properties to the Bible and its material parts. These are the least of Bibliolatry. These are passing away, but worse remain: the arbitrary separation of the Bible literature from all other, as differing from it not in degree only, but in kind; the quoting of isolated texts as final in whatever connection they appear; the apologetic treatment of everything that is obviously objectionable, whether as doctrine or as fact.

Prof. Briggs's second "barrier" is the dogma of verbal inspiration. Without this, no divine authority, say Drs. Hodge and Warfield and their kind. But they will not pretend that our English version is verbally inspired. In the manuscripts on which its New Testament part is based there are more than 150,000 variations, the most of them unimportant, but many of them far from being so. But the original documents, we are assured, were verbally inspired. That is a pure assumption in the interest of a foregone conclusion. It is necessary to a certain theory of revelation, which in its turn is necessary to a certain system of theology. There is no such theory in the Bible. There could not be, for no part of the Bible is consciously related to all the rest. No one writer had the aggregation which we call the Bible in his mind. No real scholar, no man of ordinary common sense, will think that Prof. Briggs has overstated the objections to verbal inspiration or the danger of insisting on it as necessary to the authority of the Bible.

The third "barrier" to the divine authority which Prof. Briggs claims for the Bible is authenticity; *i.e.*, the insistence that we must know who wrote a book to know that it is inspired. If this is so, then our certain knowledge that the Bible is inspired is limited to a very little part of it. The persuasion that it is so has made many critics cling to the authenticity of the doubtful books with all the energy of despair. Prof. Briggs is very moderate in his statement when he says that "it is certain that Moses did not write the Pentateuch or Job; Ezra did not write Chronicles, Ezra, or Nehemiah; Jeremiah did not write the Kings or Lamentations; David did not write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs." It is equally certain that Paul did not write the Epistle to the Hebrews, or Peter the Second Epistle of Peter, or Daniel the book of Daniel.

But the uncertainties are as fatal to a revelation of authenticities as the negative certainties. And what scholarship worthy of the name will pretend that we are certain who wrote Samuel and Kings and Ruth and Esther, and Matthew and Mark and Luke and John and Acts and Ephesians and the Pastoral Epistles, or Second Thessalonians, or the Epistles of John or Jude or the Apocalypse? No one is certain of these things, except the grossly ignorant and those whose wish is father to their thought. But can we have a Bible of infallible inspiration if we are thus uncertain who wrote the greater part of it? Prof. Briggs's opponents insist that we cannot, and their infallible Bible is already gone. Prof. Briggs insists that we can. This is the difference *par excellence*

between him and his opponents. And I am bound to say that, from our Unitarian standpoint, it appears that they are right and he is wrong. They are using words with simple, obvious meanings, and he is not. We must have external evidence for a special supernatural revelation. Such revelation cannot be predicated of an anonymous literature unless there is a Church supernaturally qualified to indorse it. This is the Roman Catholic claim, which has not an atom of support in logic or in history. Prof. Briggs's infallible Bible is not the infallible Bible of his opponents. Theirs is the entire book: his is the doctrine of faith and the rule of practice it contains.

But the doctrine of faith in the Bible is a variable doctrine. It is one thing in the prophets and another in Job. It is one thing in the Old Testament and another in the New. It is one thing in Paul and another thing in James. And the rule of practice varies quite as much. Does Prof. Briggs believe, because the Bible says so, that poor men should drown their misery in wine, and that it is better not to marry if you can live the ascetic life? No: he believes that so much of the Bible is inspired for us as appeals to our reason and intelligence,—so much, no more. But this is the Unitarian, rationalist position. And it is very difficult, if not quite impossible, to see how, with such ideas, Prof. Briggs could make the "Declaration" that he made in taking his new chair of Biblical Theology: "I believe the Scriptures of the Old and New Testaments to be [not merely to contain] the word of God, the only infallible rule of faith and practice"; nor is it any easier to see how, with the criticisms of the Westminster Confession contained in his "Whither?" he could "solemnly and sincerely receive and adopt the Westminster Confession as containing the system of doctrine taught in the Holy Scriptures." I am not ignorant of my friend Newton's teaching "How creeds should be read." It is that we should read anything out of them we please and anything into them we please, and believe as much of the modicum remaining as we like. But I cannot think that this is to receive them "solemnly and sincerely." If this had been the way of history, it might have been much better for men's bodies and their souls. The former would not have been racked and burned, and the latter would not have been wasted in the endeavor to believe incredible things.

The very essence of a creed is its demand for literal conformity. Hence the moral damage of the creeds, both long and short. They have invited boundless ingenuity of interpretation and have been the occasion of much insincerity. We have one of three words in the preamble to the constitution of our National Unitarian Conference, and some say it means one thing and some say it means another. So they have appended an article to say what it does mean and what it doesn't, and now there is some difference of opinion as to the meaning of that. It is dreadful work which the Committee on Revision has done on the Westminster Confession. It is like a new tariff law, which takes off a little here and puts on a little there. All the babies are to be let in free hereafter, which will make all the mature and venerable Presbyterian sinners wish that they had died in infancy. But the doctrine of Biblical inspiration is made much narrower than it was before, so as to shut out such broad views as those of Prof. Briggs. This will make the price of theological sincerity higher than ever. It will cost some ministers their pulpits and some professors their uncomfortable chairs.

Prof. Briggs finds a fourth "barrier" to the authority of Scripture in the doctrine of its inerrancy; *i.e.*, its freedom from any kind of error. He does not particularize, because, if he began, he would not know where to stop. No one pretends that we have an inerrant English Bible. Every scholar knows that it must be different in many thousand particulars from the original Hebrew, Greek, and Aramaic. But that, if we had the original documents, they would be inerrant, is again a pure assumption. There is nothing in the history of the Canon that justifies it in the least degree. There is much in the Bible as it stands that is erroneous, and which is so deeply implicated in its structure that, if the original documents could be found to-morrow, it would be no better off. Take, for example, the 1,083 references in the New Testament to the Old. More than 1,000 of them are not to the Old Testament Hebrew, but to the Septuagint Greek translation of it which was

made, we are assured by competent authority, by "men who had forgotten their Hebrew and never learned Greek." But the way in which the New Testament writers use the Old for argument and antitype is even more damaging to their inerrancy than the translation which they use. Wonderful is the fatuity of men who claim inerrancy for a book that has these traits and many others of a similar character. Nowhere is Prof. Briggs more clearly safe within the limits of a conservative criticism than in his doctrine of the Bible's errancy. He might have made his statement twenty times as strong and still have been within these limits.

Prof. Briggs's fifth and sixth "barriers" are those which the revised Confession proposes to make stronger than ever,—miracles and minute prediction. His treatment of the former is the least satisfactory part of his critical work. It subjects the miracles to the stress of his speculative theology. It accepts them as facts, but denies that they are violations of the laws of nature or are intended as such by their recorders. Here we must think that his opponents are more sound than he. Nothing is gained by the endeavor to force from the Bible a confession of our personal opinions or modern speculations. The Bible miracles are meant for violations of natural law. But that is no reason why we should accept them as such. There is no sufficient evidence to commend them to our belief. Prof. Briggs's treatment of prophecy stands over against his treatment of miracles as almost entirely sound and just. With some absurdity about God's "recalling his messages of woe," there is a general acceptance of the teachings of Prof. Kuenen, whose "Prophets and Prophecy in Israel" is the best of all the books that have been written on that matter. The moral earnestness and increasing spirituality of the prophets were a very real prophecy of the New Testament Christianity; and this Prof. Briggs has failed to show, the limitations of his time, perhaps, preventing him.

Thus, in the critical part of his discourse, Prof. Briggs appears not as one who has already attained to the best things of the Higher Criticism, but as one who is diligently following after them. If he is ever rash, it is in allowing too much to the traditional view, or in his rationalistic explanation of miracles, or in his declaration that the errant, unauthentic Bible is the infallible word of God. This general statement, viewed in the light of his particular criticism, impresses us as mere logomachy. The words mean one thing and appear to mean another. They appear to mean that the Bible has some special and peculiar inspiration. They actually mean that so much of it is infallible as appeals irresistibly to our reason and conscience. But to say that is to set up ourselves as infallible judges of the truth, and be every man of us a pope. That so much is inspired which thus irresistibly appeals to us we might willingly allow, taking it for an axiom that whatever is inspiring is inspired. But this is true of all books, not of the Bible only. Prof. Briggs, after he has demolished the various "barriers," goes on to use the Bible as differing, not only in degree, but in kind, from all other books; and he fails to justify his course in doing this. Between the former and the latter parts of his address a great gulf is fixed, which somehow he crosses easily. But we cannot see how; and he springs no arch, nor swings any pendent floor, by which we may follow him.

In the latter part of his address he gives the outlines of that Biblical theology which he will teach his pupils from his newly constituted chair if he is not turned out of it. He distinguishes his Biblical theology from the systematic theology of the churches and the schools. But is it so very different? It seems not to be in its method, to many of his critics, however different in its results; and it seems to me that they are right. It seems to him that he begins to build his Eiffel Tower from the bottom, from the Bible as a foundation, while they begin to build theirs at the top. They often do that, but his method is not so different from theirs as he would fain believe. The fact is that, as a constructive theologian, Prof. Briggs has much more in common with the speculative dogmaticians whom his soul abhors than as a critic. As a critic, his emancipation from traditional methods has proceeded far; as a constructive theologian, only a little way. He means to use only Bible material in his construction and to follow only Bible plans, but the instinct of systematic theology is in his very bones;

its breath has been his vital air; and it continually asserts itself in the form and method of his work.

With much that is traditional and conventional, there is much that is largely personal. Take the first item of his Biblical theology,—theophanies; *i.e.*, divine manifestations. Evidently, this aspect of the Bible has for him great attraction, while it was that which the Septuagint translators, less superstitious than Prof. Briggs, endeavored diligently to obscure. Nothing else so differentiates Prof. Briggs from Martineau, whom he so much admires, as does his setting of theophanies in the forefront of his Biblical theology. Martineau would set them in the furthest rear, as part of that "Apocalyptic Religion" which to his mind is that part of the Bible which is least worthy of our admiration and respect. In what follows concerning the Biblical doctrines of God and man and redemption, we feel continually that our professor, while fondly dreaming that he is seeing things directly as they are in the Bible, is seeing them through the smoke of the Confession, or the fog of systematic theology, or the golden haze of some personal predilection for this or that line of thought. Moreover, he is attempting the impossible,—to construct a Biblical theology, as if the Bible were a unit, when it is nothing of the kind. The only Biblical theology that is worthy of the name is that which, taking the component parts of it in their chronological order as nearly as may be, draws out the theological significance of one part after another, without any hope of a consistent scheme.

Prof. Briggs's theological use of the Bible is a use which his criticism does not allow. His Higher Criticism, to which his devotion is so great, is but a barren virgin as married to his mind, or it brings forth only the purely formal results of date or authorship, not the spiritual significance of these results. There is nothing in the literary history of the Biblical books that justifies Prof. Briggs's going to them as he does to draw out a system of theology, as if they were the essence of divine authority. They are valuable as showing what men thought in Judea from two to three thousand years ago. So much of this is God's revelation to our souls as approves itself to them as sound and sweet, and as so approving itself, not because it is between the Bible's covers. There is a kind of atheism in such separation of the Bible from other sacred Scriptures of mankind as Prof. Briggs allows himself. God speaks in that, but in these also, in the measure of their stirring of our minds and their quickening of our hearts.

We must not expect everything at once. The blind man whose eyes were unsealed in the New Testament story at first saw men as trees walking. Prof. Briggs is now in that transitional state. He will see better by and by. In the Italian Renaissance it was everywhere sculpture that was the first to feel the thrill of the new life, but painting was not far behind. So, in our theological new birth, it is everywhere criticism that is the first to feel the thrill of the new life. Prof. Toy, of Cambridge, chief among our scholars, kept his old theology for some time after he had got his new criticism, but at last he let it go. Many have had this order of experience, and Prof. Briggs will furnish no exception to the rule. That principle of correlated growth which obtains so widely in the biological sphere operates in the intellectual and moral world. Many will threaten and oppose, thinking they verily do God service. Let them be true to their convictions. There is no better thing than that. A man can be as noble in his orthodoxy as in his heresy; as courageous, too. But many others, a steadily increasing multitude, will go forward, trusting the Spirit of Truth to lead them by ways they have not known into some deeper knowledge of the love of God and the mystery and grandeur of our human life.

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## *SOME THINGS SCIENCE HAS DONE FOR RELIGION.*

There never should be antagonism between religion and science; there cannot be between the higher conception of religion and true science. Whatever errors may be mingled with religion weaken it, tarnish it, obscure its lustre and beauty.

Science is a revelation of truth, classified, demonstrated, and impregnable. Therefore it will stand, though opposed by all the world. Religion is supposed to be truth, though not susceptible of the kind of proof which demonstrates scientific truth. All admit that truth will stand, cannot be over-

thrown. The truths of religion cannot be shaken by the truths of science or by anything else. The truths of science cannot be shaken by the truths of religion or by anything else. Therefore, they must harmonize, and may be a mutual help.

Any fear that the development of science may weaken religion only shows a lack of confidence in the truths of religion. If it has truth for its foundation and superstructure, it is as impregnable as science. That it has, I freely admit. It has, however, been loaded with errors and excrescences, and is not yet freed from all of them. These errors and excrescences science has been and is now slowly eliminating, for which all lovers of pure religion should be thankful and should extend to science a friendly and helping hand.

In the earlier ages of the Church it held that the earth was the centre of the universe, and that the sun, moon, and stars revolved around it. To disbelieve this doctrine was a denial of the plain teaching of the Bible, rank heresy. And for teaching this view of the physical universe Galileo was imprisoned, compelled to recant or suffer death. The truth, however, was demonstrated; the religious world was compelled to accept it. Did this weaken religion? Not at all. Though defeated in the contest, it came out stronger and brighter than it was before. Why? Because, without losing one truth, it abandoned an error which was a source of weakness. It made a long step in advance, and rose to a higher level, for which it is to-day indebted to science.

Years ago lunatics were regarded as persons possessed by devils, and were subjected to most cruel and barbarous treatment. Epileptics were treated in the same way. Lepers were thought to be cursed of God, and were treated accordingly. This was not only a popular belief, but it was the belief of the whole Christian world, and taught by the Church; and the poor unfortunates suffered the consequences of this dreadful error. If any one will take the trouble to read the history of that time in relation to the treatment of those afflicted human beings, he will be struck dumb with astonishment and horror. Science demonstrated that lunacy, epilepsy, leprosy, and all other diseases arise from natural causes, and that their unfortunate victims are to be pitied, not blamed. Science revealed this very important truth and established it. In relation to suffering humanity, it revolutionized the teachings and actions of the Church, the Christian world. And be it said to the everlasting credit of the Church that, instead of casting out, persecuting, and torturing the most unfortunate of the human race, as of yore, it is now foremost in establishing hospitals and asylums for their relief.

Did this triumph of science weaken the Church? Did this revolution in the views of the religious world weaken religion? By no means. But, on the other hand, it removed from it a dark stain, a dreadful superstition, and infused into it a spirit of kindness and love which adds immeasurably to its strength.

When the world was devastated by plagues, the Church ordered fasting and prayers for the relief of the dying people. The plagues went on, carrying off men, women, and children by the hundreds of thousands. At one time, in the space of three years, fifty millions of people were swept away by plagues in Europe alone. All manner and kinds of prayers and religious exercises were resorted to, to appease the wrath of the Deity and save the panic-stricken people; but the plague went on until it exhausted itself, and in many places exhausted the people, leaving only a few mourners in a waste and desolate country. Again it would reappear, first in one place and then in another, repeating and repeating itself. The Church believed and taught that it was a curse sent by an angry God as a punishment for the wickedness of men.

Science demonstrated that plagues arise from natural causes, and, to stay or avert them, these causes must be removed. The scientific investigation of the laws of life and the revelation of them to the people, with the consequent improvement in our mode of living, feeding, clothing, housing, and the sanitation of cities, are removing the causes of plagues, are starving them out, and will, as these laws are more perfectly known and obeyed, not only banish all plagues from the earth, but reduce all sickness and pain to a minimum and enable the human race to attain to a ripe old age. It has already lengthened the average life of man in Europe and America from about twenty-eight to over forty-three years.

Is there anything in this great work of science which has weakened the foundation or superstructure of religion? Has it not rather lifted it to a higher plane and enabled the religious world to see that God governs the world by law, and that his laws are irrevocable, inexorable?

When the science of geology unfolded and translated the records of the rocks, it was seen that the antiquity of the earth, instead of being six thousand years, ran back through æons of time, and that man had been upon it for at least millions of years.

This statement at first startled and shocked the religious world; for did not Moses say, "In six days God created the heavens and the earth"? Man was included in this creation; and does not his genealogy, as given in the sacred and inspired book, bring this great event to about six thousand years? This new view of the creation and the antiquity of man was regarded as a monstrous heresy. Its advocates were not given to the inquisition nor burned at the stake, only because that day had passed. But they were branded as infidels, enemies of God, and ruled outside the pale of Christianity. But they had everlasting truth on their side, and it prevailed.

When it became so palpable that even the plain text of Moses was forced to give way before it, another great truth dawned upon he Christian world; that truth was that not the letter, but the spirit, of the word, was inspired. And a further great truth was revealed,—that the will of God coming through imperfect mediums might be imperfectly expressed and imperfectly understood, and that the truth must be sought out and harmonize with the revelation made through the physical universe.

All thinking minds must admit that a revelation of truth from one source is as sacred and as binding as a revelation of truth from any other source, and that God cannot reveal truth from one source which will conflict with truth revealed from any other source, and, if two apparent truths clash, one or the other is not truth. Now that science has demonstrated these great truths, and the Church has adopted them, it is evident that it stands on a higher plane than it did before, and is less vulnerable, and therefore owes a debt of gratitude to science.

The more truth any cause possesses and the less error it embraces, the stronger it is; for truth is stronger than error. And, depend upon it, any truth the Church rejects its opponents will seize hold of, and wield against it as one of their strongest weapons.

Contrast Judaism as held by the Jews of Europe and America with Judaism as held by the Abyssinians. They both have the same Bible, the same written word, and they both read it; but the religious conceptions of the enlightened Jews of this country are as much purer, as far above the conceptions of the Abyssinians, as the civilization of this country is above the civilization—or, rather, barbarism—of that. What makes the difference? It is the light of science with all its revelations, which also shines upon the dark mysteries of the written word and brings out its hidden meaning, draws men from the letter to the spirit of the law, from the grosser conception of the Divine Mind and Will to the more refined, elevating, and ennobling views.

Every step that science has made in advance leads the Church a step higher. Every new truth which it discovers and unfolds to the world adds lustre to religion. Every law of the physical universe which science demonstrates adds to the sum of our reverence for its Creator.

You may say that to the higher and purer conceptions of religion other influences have contributed,—as art, literature, the general refining and elevating effects of a higher order of civilization,—that these have quickened the thought of the age and awakened the world into new life and activity, and by increased knowledge have broadened the views of mankind in religion as in all other things. This is true; but science is at the bottom, is the father of all this. It is especially true in relation to the arts, mechanics, the professions, and the government. These cannot make one step beyond the condition of science at any time, in any age. Science has built the great steamers which plough the ocean, the railroads which span the continent, the telegraph which annihilates time and joins the ends of the earth together. Science has rendered it possible to link the whole human race into one family, varied, of course, as the leaves of the forest vary, yet one great brotherhood. The light of science is beaming on all departments of the world; and, as it brightens,

darkness vanishes, and with it its children, ignorance, superstition, bigotry, and cruelty.

Science bears the same relation to all other religions that it does to Christianity. The study of the physical universe unfolds to the mind a series of harmonies and beauty. A knowledge of this necessarily leads to the contemplation of a Creator who embodies in himself the essence of harmony and beauty. Such a conception of the Deity precludes all ideas of anything low or grovelling in his nature. In all religions alike the evolution of religious thought follows, but cannot precede, the evolution of knowledge.

Faith is an important element in religion, but in science it has no place whatever. Beyond the utmost limits of positive knowledge, faith comes in legitimately; but this side of that line it has no place. Anything which we know and can demonstrate is a matter of knowledge, not of faith. We may believe a thing to be true, but have no positive knowledge that it is so,—at least, not be able to demonstrate that knowledge to others,—and no one may be able to prove that it is not so: here we have faith, and properly so. There are many things which we believe, have faith in, but cannot prove. Because we cannot prove a thing, because we cannot understand it, because we cannot explain it, is no reason why we should discard it as false. Faith in such matters has a wide field. But any statements or propositions which are clearly contrary to reason or known facts are not subjects of legitimate faith, and must be discarded as false.

We are told we must not trust human reason. But, when we discard human reason, we discard everything. We are then like a ship at sea without rudder or compass. It is only by human reason we can distinguish between the true and the false. Human reason, so far as it goes, is Divine Reason. There is not a shade of difference except in degree.

Science has done much for religion by demonstrating some of its former articles of faith to be untenable, contrary to reason and established law. There are still things in the Christian faith which are in process of elimination,—things which are incongruous and stumbling-blocks in the way of thinking and intelligent men. As the light of truth illuminates the world, and men see more clearly, these things will vanish, and men will wonder that they were ever held to be cardinal doctrines and implicitly believed in as essential elements of Christianity.

But this process of elimination is slow, and it is better to exercise patience than to attempt to remove them prematurely, and thereby do violence to the whole body. When a bone is diseased, the wise surgeon waits until it can be removed without injury to the adjacent healthy tissue.

These points I will not specify, as it might give offence to some and might not benefit any one.

Science does not antagonize faith. Each has its own field, and a broad field it is; they can and ought to move on harmoniously. All bitterness and jarring arise from prejudice, misunderstanding, or ignorance on the part of the advocates of one or the other or of both.

Religion is naturally conservative, while science is progressive, radical. Religion is founded on revelation supposed to be miraculous, no account being taken of the continued revelations of truth by science; and it is held that revealed truth is the same to-day, to-morrow, and forever. So it is. But, as I said before, our understanding of revelation is imperfect. Besides, but a few drops of the great ocean of truth have ever been vouchsafed to us. All this is evident from the multitude of sects which hold different views of the meaning of the same text; and each one is fully persuaded that it has the right understanding of the revealed word, and that all the rest are wrong.

On the other hand, some so-called scientists sneer at religion, and thereby give offence to religious people. True scientists are modest, and many of them religious; but, when they bring to light a new truth and demonstrate it, if this truth conflicts with any part of the Christian faith as religious people have been taught to believe it, they (the religious people) are shocked and slow to admit that they have been wrong, especially so if it is an old and established doctrine of the Church. Again, a great mistake which religionists make is the belief that God's revelation to man was completed ages ago, while the fact is his revelation is only begun, is now going on, and will continue down the ages to come, shedding a clearer and brighter light into

the world as long as man will search for and receive it.

People talk about the creation of the world as if it were a thing long past, when, in fact, we are in the midst of it. Creation, or evolution, which is the same, is going on to-day as rapidly as it ever did, silently, but continuously and surely changing the earth's surface, evolving new forms, changing the old, and revolutionizing all things. So it is in the scientific and the religious world. The evolution of thought, of truth, is going on continually. And, when we reflect that the fountain is inexhaustible, we cannot even conjecture what is in store for the world in the far future.

As in the physical world, so in the intellectual and spiritual there are apparent retrogressions; but the general and irresistible tendency is onward and upward. There is no such thing as standing still; and the man or the organization, be it secular or religious, which sets its face against the great moving tide, will be buried so deep that the resurrection can never reveal its remains.

New revelations do not ordinarily come in the way people expect; hence they are usually rejected. Jesus Christ did not come in the way the Jews expected; therefore, they did not believe in him. They rejected him and his teachings, and crucified him; and all his apostles except one suffered martyrdom.

The poor chemist, working in his laboratory; the poor carpenter, as Jesus Christ was; the obscure geologist, delving among the rocks in the wilderness; the unknown astronomer, laboring in the silent watches of the night with the problems of the heavenly bodies; the untiring physician, searching out the laws which govern life and the means for relieving the sufferings of humanity; the archæologist, investigating the mysteries of the race of man, past and present; the true statesman, laboring to solve one of the greatest of all problems,—how to best govern men and nations,—these and such as these are revealing new, heretofore unknown truths; and it is to this source the world must look for all future revelation.

Whether there has ever been any miraculous revelation of truth or not I neither affirm nor deny, but I do say that the great mass of knowledge, both secular and religious, has been revealed through and by purely human agency, by a natural and not supernatural process; and, whatever may have occurred in the past, we have now no reason to look for or to expect further revelation through any other source.

J. T. Stewart, M.D.

Peoria, Ill.

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## *SCIENCE.*

Behold! meek Science stands with reverent gaze
Before Creation's marvellous march of things;
Sees Law's unceasing chain in endless rings
Encircling all the countless years and days,
Controlling Nature's ever upward ways,
Wrought surely by Time's slowly winnowing wings.
But what the Force in even blessed spring's
Sweet palingenesis, morn's rosy blaze,
Or least phenomenon called good or ill,
She knows not, asks not, seeks no miracle,
And makes no God, as men have done and will,
After their own weak standards, and with bell
And sign worship with slavish awe; but still,
With keen intelligence, *she trusts that all is well.*

Frank H. Knickerbocker.

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## *DIVINE, BUT NOT DEITY.*

The great difference between Trinitarianism and the teaching of the New Testament is this: the New Testament represents God as manifested in Christ, while Trinitarianism says that Christ was God. Jesus often spoke of God as being in him,—as in John xiv. 10, "I am in the Father, and the Father in me, . . . the Father abiding in me doeth his works"; and Saint Paul says that "God was in Christ, reconciling the world unto himself"; and, again, "In him dwelleth all the fulness of the Godhead bodily." Is this the same as calling Jesus "God"? But in another place this very apostle prays for his fellow-Christians, that they may be "filled with all the fulness of God." If the indwelling presence of God made the Christ divine, would it not also make all other people divine who opened their hearts to the influence of the Holy Spirit? Yes, divine in the sense of being God-like, having his nature, his spirit. And in this sense I believe that Jesus had two natures,—the divine and the human. He was a man filled with the spirit of God; but that did not make him God any more than it makes the universe God, when we see that all nature is filled with the Divine

Presence. God is in nature, and therefore nature is divine; but nature is not God. And God is in man,—in all men,—the indwelling principle of goodness, love, truth, beauty. These are all attributes of Deity, manifestations of the divine spirit in the soul of man; and, when they are developed there, they always show us the Father, they speak the presence of the living God. This is what is meant by man being made in the image of God: he has a divine element in his soul. And this divineness in man shows itself in the inspiration of prophet and law-giver, artist and poet; but it is, also, the spirit of patience and devotion to duty, the source of hope and courage and all the lesser virtues manifested in the daily life of men and women in the most commonplace affairs of earth. The light of God, the spirit of truth, the uplifting power of goodness, dwell in all men, though showing their presence in many a different way and in many a varying degree. And what all men possess in greater or less degree Jesus had in perfect fulness; for to him the spirit was given without measure, full of grace and truth.

Take this thought of God dwelling in Christ, the inspiration of his life, the source of his power, the motive-principle underlying all his actions,—take this view of Jesus into the study of the New Testament, and everything there becomes perfectly natural and intelligible. We then see in Jesus a man like ourselves, one made in all respects like his brethren, and yet so at one with God, so full of God, that the thought of sin is abhorrent to his very nature, and all the higher faculties of the soul grow into perfection, and he stands before us the ideal man, the type of what all men may become. And this is not saying that Jesus is a "mere" man, a good man, or a man like Moses or Isaiah. The earnest and loving student of the life and religion of Jesus soon learns to see that he is something more, something different from any other man. The peculiarity of Jesus is this: he was a man chosen by God's wisdom, prepared by God's providence, endowed by God's spirit, to be the representative man, typical of all that man was and is and is to become, so that we can go to his life and find the key which will unlock the door of the past and reveal our origin, unlock the door of the future and show our destiny, unlock the door of our spiritual nature and manifest all the capabilities of the soul, together with the vast opportunities and obligations which these powers imply. Thus, going to Jesus as our representative and ideal, we may ask any question of destiny or duty, and have it answered in his life and words. For instance, Whence came we? We came forth from the Father. Whither are we going? We leave the world and go to the Father. What are we? We are children of the living God, sent into the world to manifest the Father. Why are we here? To work the works of him that sent us; to do his will, not our own; to let the light of divine goodness and love shine through all our actions to the glory of God.

But what right have we to claim for ourselves to be what Jesus was? The right which he has given to us as his brethren, the right which God, as his Father and our Father, has given us through him. To be sure, we are not now all that he was, for we are still imperfect, sinful, selfish; but he has taught us that within the soul there is the root, the seed, which will yet grow into Christ-like character, and then we shall be pure in heart as he was, see God with a similar spiritual vision, and, like him, reveal God in all our life.

It is surprising to find how everything asserted of Jesus in the New Testament is also asserted, in one form or another, of his disciples, and of all Christians. Does Jesus say that he is one with the Father? He also prays that his disciples may be one with him and with God. In his high and perfect life there was no room for sinful thoughts or unworthy motives, and we think of him as the one sinless soul; and yet he turns to us, and with perfect confidence says, "Be ye perfect, even as your Father in heaven is perfect," thus associating us with himself as God's sons and daughters. We believe that God sent Jesus to be the Saviour of the world; and he says to his disciples, "As the Father has sent me, even so send I you." Jesus is often called the Son of God; but Saint John writes of all Christians, "Now are we the sons of God." And Saint Paul also declares that, "as many as are led by the spirit of God, they are the sons of God."

Now, does not this point to the conclu-

sion that either Jesus was essentially and entirely human or else his disciples were not human? For what he was they also were, or were to become. Or, to put it a little differently, does not all this teach us that the divinity of Christ was a natural quality of the soul, and not a supernatural power with which he was endowed as the second person in the trinity? Does it not show us that the divinity of Jesus was a divinity of character,—a divinity to which all his followers may attain? For

> "Were there no divineness in us,
> How could his divineness win us?"

If Jesus could be pure in heart, resist temptation, suffer unjustly without complaint, lay down his life for the truth, and then burst the bonds of death and rise to the higher life only by virtue of a supernatural divinity, how can his life, death, and resurrection be an example or an inspiration to us who have no such divine endowment, and are fettered by the limitations of humanity? To think of Jesus as God destroys forever the only perfect example of humanity the world has ever known. It takes away our Lord, leaving but an empty tomb,—a metaphysical abstraction. It takes away our human brother and teacher, and puts in his place a supernatural being who is neither God nor man, but sometimes one and sometimes the other.

But this doctrine of a God-man is no part of the teachings of the gospel. It had its rise and growth in the Church hundreds of years after the New Testament was written. It did not even originate in Judea, the cradle of the Christian Church, nor at Rome, where Christianity reached its highest power, but in the classic halls of that old Egyptian city of Alexandria,—the birthplace of the founder of the new Platonic school of thought. Therefore, not to the Sermon on the Mount, not to the parables of Jesus, not even to the Epistles of Paul, must we look for the source of the Trinitarian philosophy, but to Philo, that eminent disciple of Plato, whose teaching is known only to scholars, and can have no light at all for the minds and hearts of the common people. Even as late as the close of the fourth century one of the greatest theologians of the Church, Saint Augustine, is quoted as confessing "that he was in the dark with regard to the trinity until he found the true doctrine concerning the divine Word in a Latin translation of some Platonic writings, which the providence of God had thrown in his way." Think for a moment what this implies. Does it not show us how this master mind that did more than any other to shape the theology of Christianity for a thousand years found the doctrine of the trinity, not in the New Testament, but in the writings of a heathen philosopher?

The revelation of the gospel is not that God became flesh, once for all, in the person of Jesus Christ, but the higher, broader, more inspiring truth that God is incarnated in every human soul,—"the true light which lighteth every man that cometh into the world." This is just what Jesus discovered, just what he meant when he said, "I and the Father are one." And, because he was a man, he was able to convince other men that this same great friend was also their ever-present guest, dwelling in their soul, the source of all joy and peace, the fountain of all hope and progress, the spring of all love and tenderness and aspiration.

ALEXANDER T. BOWSER.

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## *THE BLANK PAGE IN THE BIBLE:*

### BETWEEN THE OLD TESTAMENT AND THE NEW.

If we open our Bible where the Old Testament ends and the New begins, and glance a little each way, backward into the book of Malachi, and forward into the Gospel according to Matthew, we are bewildered as to the possible connection. From one to the other is a complete change of thought, of language, of society, of worship.

What has happened? Upon this point the Bible, as we have it, appears to be perfectly silent. From Malachi to Matthew is a jump of five hundred years with only a blank page between. It is often supposed that this blank in the Bible represents an actual historical blank, that it was a period of ignorance, darkness, and stagnation of which the Bible takes no account, in which no religious books were written, and no religious progress made. Indeed, it is often quoted as the dark period, to dispel which the

miraculous coming of Christianity was necessary. On the contrary, however, there is no period in Jewish history so fruitful in progressive development, and no period so crowded with exciting incident.

The Bible itself would help us to see this if the Old Testament books were arranged in their proper order. There is one book—the book of Daniel, for example—which should be intermediate between the Old and New Testaments, for it was written two hundred and fifty years after Malachi, which stands as the last book in the Old Testament. It is, moreover, a different species of book from any other in the Old Testament. It is neither law nor prophecy, nor poetry nor history. It is "imaginative revelation," just like the last book in the New Testament. As a simple illustration of the modern method of examining Biblical literature, let me quote the definite reasons by which it is proved that the book of Daniel belongs at the close of the Old Testament, as a link between the Old and New:—

1. The book is not to be found in the Hebrew collection of prophets, which was the second great collection, and was made long after the captivity. If Daniel had then been written, it would have been included in this collection.

2. There is no reference whatever to this book in any of the histories of the exile or the return, or in any of the other prophets.

3. In a catalogue of all the great men of Israel, written only 200 years B.C., the name of Daniel does not appear, although the names of all the other prophets do. The inference is pretty evident that Daniel had not then been written. But further:—

4. The internal evidence shows this, that there is no hint of deliverance from captivity, of rebuilding the temple, or any of the events of that period. Vagueness and generalities cover everything excepting the period of oppression under the Syrian King Epiphanes, 170 years B.C. Here the descriptions are detailed and correct. Later they again lapse into indistinctness. That distinct period is unmistakably the time in which the book was written.

5. The language used is absolutely conclusive evidence that the book was not written till after Syrian, Persian, and Greek influence had permeated the country; for there is copious use of language that was previously utterly unknown.

Suppose a book was brought to us to-day called "The Account of the Discoveries of a New World by Christopher Columbus." It might appear to have been written in the fifteenth century, and by the hand of Columbus himself; but suppose we find it is written in such language, for instance, as this, "Having captured some natives, we cabled descriptions to Castile, in the mean time taking a number of phonographic impressions of their unintelligible speech." No one in his senses could be persuaded to believe that this had been written at any time previous to the latter part of the nineteenth century. So the book of Daniel is known to have been written about 160 years B.C., and belongs between the Old Testament and New.

But we need more than this. We need especially the books of the Maccabees, and the other books that the Catholic Bible retains, but which our Bible has discarded. These apocryphal books, over which there has been such discussion as to whether they should be in the Bible or not, are of essential importance in connecting the Old and the New, in accounting for the complete change. We need, also, besides the literary evidence, some knowledge of the changing external conditions before we can understand the under-currents which were lifting Judaism out of the Old Testament, and setting it down as Christianity in the New.

After the return of the Israelites from Babylon, the rebuilding of the temple, and the resettling of Canaan, they were left in comparative quiet, as a province of Persia, for three hundred years. During this time the Old Testament was collected. Then came the conquests of Alexander the Great. From this time a new light illumines the whole country, and even flames within the temple itself, the light *of Greek culture.* In philosophy, in all of the arts, in language, and in the very holy of holies to the Jews, their religion itself, the influence of Greece makes itself prominently and permanently felt. Colonists were planted in large numbers throughout Palestine. Greek towns sprang up everywhere, Greek methods of government. The symbols of Grecian thought were impressed upon every department of life. Even the Jewish national princes took Grecian names, employed Syrian soldiers, and adopted foreign systems of coinage.

Now, social conditions inevitably affect religious ideas; and the change in the everyay conditions, habits, customs, dealings of the people, deserves to be carefully considered as an important element in the preparation of the Jewish mind for the approach of Christianity. Among other things, the Grecian popular games were introduced. Theatres were built, gymnasiums, circus rings, the baths, and public inns, musical instruments, etc. Greek architecture appeared everywhere, even in the *temple itself*. Corinthian colonnades were built, surrounding the outer court on all four sides. In trade the Grecian influence brought in the products of the then known world to every household,—mustard, kurbis, and beans from Egypt, Sicilian groats, Bithynian cheese, salted fish from Spain, Persian nuts and asparagus, Indian linen, silk, and cotton garments.

This interchange of daily produce inevitably brought an interchange of ideas and belief. The rapidly changing thought of the people is shown by the rise of three great sects,—the Pharisees, the Sadducees, and the Essenes.

The first, the party of the Pharisees, was a popular religious movement to support the old, legal, ritualistic faith, and resist modern foreign development.

The second, the party of the Sadducees, was an aristocratic political movement, embraced by few, but these of the highest rank, favoring the spread of Greek culture.

The third, the sect of the Essenes, was formed under the influence of Greek philosophy, and for the purpose of attaining a higher ideal of common life than had previously been conceived. All who joined this sect contributed their property to a common fund, so that nowhere was to be found among them the humiliation of poverty or the superfluity of wealth. They would own no slaves. They offered no sacrifices. They took no part in temple ritual. They never swore: their word was as good as their bond. They were simple, modest, unpretending. As a rule, they were celibates, but some married. "They only take food and drink till they have had enough," says Josephus; "they refrained from passionate excitements." They believed that the body is perishable, but the soul immortal; that, when freed from the fetters of sense, it will joyfully soar on high, as if delivered from long bondage. What an advance was this toward the simplicity and "sweet reasonableness" with which the New Testament makes us so familiar! And this was 200 years B.C.!

If we had space, we might trace the evolution, not only of these *general* movements of thought and society, but even of each separate religious doctrine, through the blank pages of our Bible, at present so unnaturally separating the Old Testament from the New.

A sufficient study of this transition period will convince any one that a miraculous birth was not in the least necessary to bring forth Christianity, but that the spiritual blossoming was as natural as the exquisite transformation which rejoices all eyes in the world of nature, when the influence of spring-time, the warm rains and the glistening sunshine, have drawn from the brown and leafless twigs a marvellous glory of white blossom.

FREDERICK B. MOTT.

Salem, Mass.

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## *THRALDOM.*

These make not me,—these eyes, these hands, these feet,
These things that are about me: they are mine,
Not me. When I forget to draw the line
And make them yield me that obedience meet,
Then swift all bounds they do o'erleap to greet
The chance that dims my sight to bound'ries fine;
And, lo! they have me down and fast entwine
Their chains about me, till I face defeat.
Then they are mine no longer: I am theirs,—
The slave to things I see, I touch, I taste.
Rise from this serfdom, O my soul! be free;
Shake off this bondage to ignoble cares,
To things that wear the finer powers, and waste;
Forever know that these are thine, not *thee*.

N. H. GILKYSON.

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## *PERFECTION OF CHARACTER THE END OF PUNISHMENT.*

The ordinary conception of hell had its rise in a crude, savage conception of God. He was conceived of as a jealous God, sitting off somewhere in space, looking down on his pygmy man, whom he had created for the purpose of carrying out a law of righteousness based on the fiat of his irresistible will. If man obeyed his arbitrary commands, well and good: he would be rewarded. If not, he would be overwhelmed with disaster in this life, and pursued in the

life to come with greater calamities. Hell, of course, was quite a logical result from such a fearful idea of what God was. Given a God touchy, wrathful, implacable, with all power in his hands, and the idea of eternal punishment follows quite naturally. But conceive of God as being infinitely beneficent as even nature reveals him to be, full of a father's compassion, as one who works in the lowest as in the highest of his creatures toward some wise and perfect end, and such a conception of hell, either as a place of torture or as a permanent mental mood, or of punishment as purposeless and vindictive, and an end in itself, will be simply inconceivable. We have changed our conception of God; and, as a consequence, the lurid imagery of the old theology with its "crimson marl and cressets of burning naphtha" has given place to a glorious spiritual house of many mansions, in which each wearied son of earth shall finally find rest and peace, and attain that holiness of character for which all along in diviner moments he longed and thirsted.

Since God is perfect and full of compassion, the purpose of punishment must be remedial and reformative. Indeed, if we argued from human analogy, we can suppose nothing else. It is only in a rude, savage state of society that punishment is ever looked upon as vindictive and as the satisfaction of hatred. The more civilized communities become, the more does punishment come to be looked upon as simply a mean toward a great end,—that end the reformation of the moral character through discipline and suffering. To suppose, then, that God keeps the soul of the unrighteous in a state of permanent misery is to suppose that poor, fallible man is more just and compassionate than God, and, as a consequence, the Creator becomes degraded below the creature. We cannot, however, hold such an obviously absurd conclusion; and so we say, as much in answer to the finding of the reason as the tender promptings of the heart, that the conception of punishment as a final end in itself is one which no sane mind can entertain for a moment. It contradicts common sense and the ordinary facts of life.

What is the ultimate end of punishment? It must be perfection of character in each individual case. Any other supposition lands us in absurdity, since, unless this be the end, we not only cannot account for the fact of pain in the universe, but we are at a loss to account for the reason of man's existence, seeing that pain is apparently inseparable from his condition on this planet.

Man is capable of holiness; and, although he rests in the majority of instances, so far as this present life is concerned, in the thought or in the realization of a mere material well-being, we know beyond controversy, from the constitution of his nature, that he cannot in any ultimate sense stop there. The end of his being, the satisfaction of his complex nature, can only be found finally in the attainment of righteous character, and in a life of communion with God. If he stop short of this, if he do what is not in accordance with this great end, if he deliberately shrink back from what he recognizes as the only permanent and final form of his happiness, then he shall find no satisfaction even in his greatest accomplishments, and shall always carry with him the dull, heavy weight of divinely inflicted pain. Until he strive to realize that ideal of holiness which stretches out before him as an infinite possibility, he must, of necessity, progress farther and farther into the dark realms of misery and dissatisfaction. So long as man refuses to conform his life, though in never so small a degree, to what he is clearly conscious is his highest and best good, so long must his state be described as one of pain and dissatisfaction. Now, obviously, we cannot conceive of any man being able to rest in this state, *because he is clearly fitted for happiness and the fulfilment of a moral ideal*; and, therefore, we must come to the conclusion that, since happiness to a morally constituted being can only be found in the attainment of righteousness, the end of all punishment so far as man is concerned must be his complete moral regeneration. Punishment, then, is simply a mean to an end, and that end, arguing from the data of experience, complete reformation of character through the infliction of pain. Punishment, in fact, on this, the only reasonable hypothesis, is seen to be a form of love; and so, instead of being looked upon as an intolerable evil to be dreaded, in a true final sense, we ought to look upon it as one of God's choicest gifts. Sinful indulgence and wrong-

doing are freighted with suffering and pain in order to teach man that true happiness is moral and spiritual, and is not to be found in a life of animal pleasure, or in the heaping to himself of riches, or in the unjust accumulation of more than the average share of power. The way of the transgressor is made hard, in order that he may seek a righteous character and enter on that narrow pathway of moral self-endeavor whose light shineth more and more unto the perfect day. Thus, when we grasp the grander conception of God made clear to us through the revelation of a larger and saner thought, the old savage conception of hell necessarily passes out of sight, and with it the absurd notion that punishment is a final end, containing within itself no great purpose lying toward moral reformation of character.

Our own laureate sings,—

"That nothing walks with aimless feet,
That not one worm shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

If not one worm shall be destroyed; if, as Emerson sings, "there lives no God dare harm a worm,"—how utterly absurd—nay, how positively wicked—for men to conceive of the infinitely beneficent Father consigning the children of his love (for, with all our follies and sins, we are the children of his love) to perpetual exile from holiness and joy, or holding them upon the tough rack of a continuous suffering consciousness! There is no theological dogma which has done more to give atheism a permanent foothold in society than the awful thought that beyond the narrow arc of time comprising this present life the eternally compassionate One, whom, in answer to emotional promptings we dare not quell, we call "Our Father," forgets to be gracious to those who, in their keen spiritual distresses, most need the ministrations of his loving kindness and tender mercy. Far better the nirvana of Buddha, which is simply the reversion of the soul to the All-life and the loss of personal consciousness in God, than this debasing, illogical conception put forth in the name of the All-wise and All-merciful Father as divine, infallible truth.

Instead of such a conception as the final end of human strife, we gladly turn to the wider thought of a progressive universe and of a finally perfected human society. We look not at the things that are seen, but at the things that are unseen; not at the building with its scaffoldings and half-completed walls, but the glorious edifice all perfect in proportion as it rises up before the eye of the spiritual imagination; not at the actualities, but at the possibilities, of humanity. We say boldly that, so long as a man sins, he must suffer, that "whatsoever he soweth, *that* must he also reap"; but we deny absolutely that, as a result of sowing finite acts, he must go on forever reaping infinite harvests of woe. Such a conception violates not only the fundamental law of man's nature, not only the warm instincts of the heart: it violates also the law of moral causality, for the effect cannot be any greater than the cause producing it. A finite act, or any series of finite acts, however bad, cannot by any possibility merit infinite punishment. We maintain that punishment, whether it be inflicted in this or any other state, must be remedial and reformative, and that the ultimate result will be the perfection of man in all his diversified and varied powers.

We may, then, without presumption, entertain the great uplifting hope that a day shall come to humanity when all its discordant elements shall be fused into a living, vital unity of the spirit, when the whole family in heaven and on earth shall enter into conscious communion with the Infinite Source of all life and blessing, and each soul be able finally to realize all that it has in it to become. Any other conclusion is contrary to the common humanities of life, opposed to the *general strain* of Scripture, and utterly irreconcilable with the conception of a perfect Creator who works from a motive of love toward a final end of perfection in the lowest and highest of his creatures.

This universe is in the line of evolution. It is slowly becoming perfect. Just as the moral idealist is not so much concerned about a reassuring answer to the question, Is the present state of human society for or against a law of righteousness? so much as in ascertaining whether or not the inherent tendency of things contains within itself the promise and potency of a final moral triumph, so we should not be concerned too much with the present anomalies of life,—its laws of selfishness, corporate and indi-

vidual, its inherited dread of what lies beyond the bounds of sense, its proneness to blindly obey historical authority in matters of spiritual moment,—but rather should rest serenely on the great uplifting fact that we are in a universe which is steadily nearing the goal of perfection, and partakers of a divine nature which, slowly through a material universe, and the intelligence of man, is realizing its own infinite perfection.

JAMES C. HODGINS.

Hamilton, Ont.

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## *THE RIGHTS OF THOSE WHO DISLIKE TOBACCO.*

A woman, not over strong, and tired with a year's hard work, starts for a seashore resort to spend the summer vacation and get rested and well. She first takes a comfortable seat in a parlor-car. At the end of the car, and near her chair, is partitioned off a select "smokers' apartment." The fumes from within that enclosure steal out and make her feel ill. She asks of the porter the privilege of exchanging her seat for one further removed from this smokers' apartment. Her request fortunately can be granted. She makes herself comfortable once more, with an inward protest against the favoritism which allows smokers so nearly to defraud her of the better air, for which, together with the more room, she has paid her extra fare. A seat next to her new resting-place is vacant, but she sees a bag and papers which indicate that it has an occupant to come. Soon the owner of the seat appears. He has been having a chat with friends and a smoke in the "regular," not the parlor-car "smoker." His clothing and person are saturated with old and new flavors of the weed. He removes a heavy woollen coat, and puts on a cool "duster." The coat is hung on the hook next our traveller, and the air from the ventilator which she has had opened for her benefit wafts its condensed aroma directly to her nostrils. By and by a gentleman from the "parlor-car smoker" comes in, and greets cordially the gentleman from the "regular smoker," and asks him "to have a game" in the little room sacred to the smoking clan; and all the while he is talking about matters and things in general leaves the door of said apartment open. The woman traveller begs the porter to "shut that door." As he does so, the two men look at her as if she must be a trifle peculiar. They then leave her for their game, and doubtless another smoke, to return in a half-hour, take seats on either side of her, and industriously "season" her with breath and clothing to the secondary aroma of pipe and cigar. An aching head and a rebellious stomach almost forbid brain exercise; but the sufferer cannot help starting a train of wondering something after this fashion: "Wonder why the same money buys a non-smoker, or any man, the use of two and even three seats,—one in the regular smoker, one in the parlor-car smoker, and one in the ordinary or parlor-car,—and buys a woman only one seat? Wonder why the railroad officials don't secure the woman that one free from tobacco smoke? Wonder if smokers know how offensive they make themselves to many people? Wonder if they would care if they did know? Wonder if there is anything in 'the weed' which makes men less gentlemanly, as they assuredly are, respecting smoking than in any other particular? Wonder if there is any place this side of heaven where one can breathe pure air?"

At this point her station of exchange for another road is reached, and our traveller goes from the hot car into a stifling little waiting-room. A card in the ladies' room says "No smoking allowed"; but the gentlemen's room is divided from her waiting-place only by an open archway, and almost all the occupants of it seem inclined to the favorite "nerve-soother."

After a little more car-travel, the steamboat is reached which is to take the "pilgrim" to her destination. Even the "ancient and fishlike smell" of the wharf is refreshing, and with delight she establishes herself on the forward deck, which will be the shady and breezy end of the boat when the steamer turns out into the broad bay. A seat is selected where the back can be rested against the walls of the upper saloon; and with only a few heads in sight, and those of strangers who are naught to her, and who do not much obstruct her view, our traveller's joy begins. "The sea, the opaline, the beautiful, the strong,"—what a magic cure is it for the headache and the heart-weariness and the temper-annoyance! The breeze freshens, the billows dance, the

swell grows heavier. Ah! this is life! What grateful thoughts well up in answer to Nature's bounty of healing and of joy! Worth while is the strain and stress of laborious days, if by them one earn the right so to enjoy this glorious summer world!

Just at this moment of content and happiness the quick senses of the traveller detect the familiar and hated tobacco smoke. There is her neighbor of the parlor-car. He is indulging in another cigar. He leans over the rail in front of his victim, and puffs and puffs his column of airy contamination right into the sea breezes, which were so full of healing for body and mind but a minute before. The glory is gone. The little tobacco fiend gains a speedy victory over great Nature's purity and peace.

The purser comes around, and "Is smoking allowed on this boat?" is the despairing question.

"Yes'm, on this forrard part. There's nobody smokin' at the other end."

"But the other end is sunny and has no breeze. Here is where I wish to stay; and," raising her voice a little, "tobacco smoke is very disagreeable to me, and makes me ill."

"Sorry, ma'am. Perhaps you'd like to go into the saloon. Ladies mostly do."

The saloon! Hot, stuffy, and with a party of excursionists dancing as nimbly as the motion of the boat will allow, to the wheezes of a parlor organ, from which an unwilling waltz is being coaxed! Saloon, indeed!

The gentleman with the cigar has heard the remonstrance, and gallantly throws the end of his cigar into the sea, but looks as if a woman who "would make a fuss over a good cigar in a public place" was beneath contempt.

A little peace, and then three men sit near the rail of the lower deck and smoke. And several promenaders come and go with pipes and cigars, and the traveller gives it up: she can keep her seat no longer.

She perches herself on the outermost seat of the deck, hanging to the rail in most uncomfortable fashion, still fighting for pure air.

At last the journey is ended, the hotel reached, the good supper despatched with an already quickened appetite, and the piazza, which has been recommended as among the chief attractions of the place, is eagerly sought. It is, indeed, an entrance-way to one of Nature's grandest temples. The fierce, hot day is going out gently to meet the lovely night. A broad stretch of heaving sea mirrors the gorgeous sunset sky, and the trees near the cliff-walk show grand and gloomy in the twilight. "Perfect!" sighs the traveller, in blissful praise.

But here comes the crowd of people from the dining-room. And ten out of the fourteen men light cigars and seat themselves within a few feet of our new-comer. She must either endure the sickening annoyance or go in out of the glory,—into her little close room which is not on the "view" side of the house. She is too tired to walk beyond the range of her tormentors to-night; but she foresees that she will have to do that all the summer or lose her sunset beauty. Is it any wonder that her blissful mood is again destroyed, when she considers that she is paying as much for the privilege of being driven from the common piazza as these men are for using it?

Men and brethren, ought these things so to be?

Is there not a question of *right* involved in a condition which bears so hardly upon one side and gives the other so vast an advantage? Why should the smoker be given, or take, the mean privilege of driving from comfort to misery all those who dislike tobacco, even in the most public places? Can any one explain on principles of justice or good-breeding the right of the smoker to render the air of cars, steamboats, public coaches, hotels and boarding-houses, and all other places where he elects to be, disagreeable and often sickening? It has been truly said that "smoking is the only vice that all people are compelled to share the effects of in their own persons." If my neighbor drinks whiskey, I am not obliged to take even a drop into my system. But, if my neighbor smokes, I am obliged, as long as he remains my neighbor, on the piazza or other place of resort, to inhale some of the poison he is consuming. There is much to say about the pecuniary waste and physical harm of tobacco-using as a personal habit. But the sole purpose of this article is to draw attention to the infringement upon the rights of those who dislike tobacco, perpetrated by tobacco-

users, and sanctioned by those who cater to a tobacco-using public. This aspect of the question has passed beyond the boundaries of taste or preference or conventional good manners. It has entered the domain of *ethics*. The point now to be determined is, in brief, this: Have those who dislike tobacco any rights which tobacco-users are bound to respect?

If my neighbors in the city like the smell of decaying garbage about their houses, or think it wholesome and pleasant to keep a dirty pig in the cellar, I can complain of them to the sanitary authorities, and have the nuisance removed, in spite of their personal tastes in the matter. But, if I take a sick baby into the country for pure air and wholesome surroundings, and the inmate of the room next mine chooses to poison the atmosphere of his own and my apartment through the open windows and thin partitions with a nasty pipe or a meaner cigarette, I have probably no redress but to change my boarding-place. So debauched is the public conscience in this regard that any complaint of the omnipresent pollution is considered a foolish personal idiosyncrasy, to be disregarded as soon and as often as desired. It is considered by the majority of hotel-keepers, railroad and steamboat officials and servants, and all who purvey to the taste of travellers and boarders, that the smoker has the right, and that the complainant is seeking to enforce a peculiar hobby of his own. The good-natured smoker will throw away his cigar if you frankly say it is disagreeable to you; but he very evidently thinks he is making concession to an extraordinary weakness on your part, and that that weakness will soon make you as disagreeable in his eyes as his cigar can be in your nostrils.

It is high time that this inversion of the principles of right was exposed to just light. It is high time that the man who uses a public place for the indulgence of a private habit which is positively injurious and disagreeable to many who have paid as high a price for their use of that public place as he should understand that *he is the offender against right and propriety*, and not the person who complains of his pipe or cigar. It is high time that petitions setting forth the injustice of the present favoritism shown tobacco-users were presented to all who now pander to this false sentiment and discrimination, and the rights of those who want pure air insisted upon.

We cannot hope to cleanse our streets of the filth and foul air that smokers and chewers torment the cleanly with. It may be too much to ask that the man who elects the smoking-car for the first half of his journey be forced to stay in it for the second half rather than to make himself a nuisance to some one else. But, at least, let us "strike" for the abolition of the smokers' apartment in the parlor-car, and for unconditional prohibition of smoking in and about the pleasantest places of resort in hotels and public parks and gardens and all the nooks and corners where the non-smoking class most do congregate. And let this be demanded as a right, not begged as a kindness.—*Anna Garlin Spencer in The Open Court.*

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## *MAN AND DEATH.*

"O Death, O Death, within your arms to rest!
Oh, turn and draw me to your peaceful breast!
Upon this weary head, this aching heart,
Lay your cool hand until their heat depart.

"O Death, O Death, within your arms to lie!
I pray you take me, for I long to die.
A little calm, a little rest awhile,
This what I ask; then turn you with a smile,—
A smile of welcome to a weary guest,—
Turn you, and ask me to but share your rest!"

*"Learn you to live before you long to die!"*
To th' importunate one thus Death did cry.

ROSALIE CHILDS.

Hyde Park, Mass.

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## *PROF. SWING ON KINDNESS TO ANIMALS.**

A witty dog-hater said lately, "Nearly every dog owns some man." There is not much wrong in this after all; for, if a man or a woman owns a horse, or a dog, or a bird, or has a dependent servant, that horse or dog or servant owns the man or woman. If you own a dog, that dog owns your mind and your heart. You are bound to take care of it. As to its food and water and shelter and all good care, the horse owns the man; and, unless the man or the woman confesses this ownership, the law ought to

*An address delivered at the dedication of the memorial fountain recently erected, in honor of Henry Bergh, in Milwaukee, Wis.

interfere, and separate the dog or the horse from the *durance vile* of the contract. No man should own a dumb brute unless he will take good care of it.

We are assembled around an emblem of growing public goodness. This statue and this fountain will read essays and poems, and preach sermons and utter orations to the tens of thousands who each season on each day shall pass by. It will not only make more known and more loved the name of Henry Bergh, but it will call many hearts to a momentary halt, and will invite them to think of the beauty and obligation and power of kindness.

In Europe, and particularly in Russia, there is set up at many points along the highway a shrine,—an image of a certain face remarkable for an infinite benevolence,—that of Christ. Here in this city, where ways cross, you unveil this day a shrine, in presence of which all thinking minds and tender hearts will bow in sentiments pure as those of religion and will make new vows to seek happiness only through the happiness of all that has life and can suffer.

Nearly all educated persons can perceive about alike the truth when it is spread out before them. Thousands and tens of thousands of citizens would be able to say over a starving horse or over a child, bleeding from a whip, that that horse ought to be fed, that drunken or infuriated parent ought not so to beat his child. The world is full of this form of intelligence. The average of such moral sentiment is quite high; but the rarest of all souls is the one which dashes out from the peaceful crowd and says: "In the name of Heaven, I intend to feed that horse. I intend to end the cutting of that child's tender skin with the lash." The enlightened nations have talked about mercy ever since the days of Christ. The time has come for us to behold in action some part of this mercy. One of the men quick to break away from the peaceful multitude and to turn mercy into real being was Henry Bergh. He made some of the good wishes of the world turn into realities. A tired and thirsty horse does not care much about the amiable thoughts and feelings of us poets and sentimentalists. The blessed brute would rather have a good drink of water than to have ten lectures on philosophy. We are rallying to-day around the name of a man who turned divine thoughts into divine deeds. We desire that our poets and preachers shall keep on singing the songs of mercy,—mercy for man and the dumb animals; but the image of Mr. Bergh is rightly placed in the heart of this city, for he was not fond of the abstract argument alone. He loved to say to the horses and dogs, "Step up to this fountain and rest a minute, and take a good drink." He turned our love into food and drink for the animals. You have all seen flower-seeds in little 5-cent papers. They are generally little black things without either beauty or fragrance; but, if they are made to grow, to come out of their shells, they make an amazing display. A little pinch of morning-glory seeds will cover with flowers the whole south side of a cottage. Mr. Bergh's sympathy was not put away in his soul in a little cheap package. It was planted, and now the vine which started in New York State is blossoming in Wisconsin. On this spring day, when all nature is leaping from death into life, we may bless God and congratulate each other that civilization has reached a time when its nobler sentiments grow tired of the long winter and hasten to put out leaves and to wave in beautiful life.

Those of us who think our universe came from a personal God feel that a world simply thought of was not satisfactory to the Supreme Soul. God could look into his own mind and see all charming moral and sublime images, but for one reason he wanted all those thoughts and beauties to possess an external reality. So the Almighty began to make suns, planets, oceans, mountains, rivers, prairies, and all life. Thus the Infinite Soul became external. A German thinker says with power, "The Universe is an enormous Will rushing into action."

Thus man must not look into only his heart to see his virtues. He must make his wisdom and goodness take their place in the external world. If God desired to pass out of himself and become a universe, so men must long to make his love a part of the external beauty of the earth.

When the young girl who acts as guide and guard of a little valley in Wales leads visitors through that piece of summer paradise, the birds come to her from the trees, they alight upon her hands and shoulders.

A few years of kindness have made her and the birds warm friends. Thus the girl's culture and affection have become a part of the world's beauty. Her goodness has passed out of her heart. It flies around in the air on bright wings; it sings in the warbling throats; it flashes in color; it is heard in song.

All abstract goodness is only the plan of concrete goodness. The painter studies, not that he may think of a picture, but that he may produce one. A ship, however well built, is of no value while it is on the stays. Its value sets in with the launching. Our thoughts of kindness are often for a whole lifetime upon the stays. To-day your city has finished one good ship, and we have come to launch it. If any of you have kindness on the stays, you had better launch it.

The possession of intellect involves a great responsibility. When an assumed gifted creature like man owns or has charge of a dumb brute, he is bound to act as that animal's mind and soul. Man's superiority makes him a guardian of the helpless creature. When a man possesses the power to tie a horse to a manger, that power compels the same man to feed and water the animal. It is painful to think that the man has also the power to whip the horse all day long, and to deny it food and water and rest. The intellect of man is a dreadful calamity when it is detached from love. Along with kindness, intellect is an angel; without kindness, it is a devil. The greatest enemy of society is not its tariff or free trade, nor its Republicanism or Democracy or its Mugwumpism, nor its Calvinism or Arminianism, its Protestantism or Romanism, its English language in the schools or English out of the schools; but it is its inexpressible meanness in all circumstances.

Meanness is the common enemy against which many new and bold attacks must be made. Every noble woman must join in this effort to eliminate from society all that is brutal. When the English soldiers in India inaugurated shooting matches and bought hundreds of birds to be the victims of the sport, a Brahmin coming along asked what caused all that sound of gun. The cause being explained, the Brahmin said, "You Christians differ from us; for with us death may be a necessity, but it can never be a pleasure." Led by the Pagan and Christian maxims and examples, we are all bound to conclude that no happiness is honorable which is purchased by the pain of the lowest brute. The best happiness gained comes from happiness conferred.

## *CONCERNING PUBLIC WORSHIP.**

We need to have some settled feeling of what we mean by the worship of God, and how liturgies, the singing of hymns, and the saying of prayers are related to the duty we owe to God on the one hand and to the development of our own religious life on the other. Is it worth while to join in liturgies we either do not understand or do not believe, to sing hymns which in their simple common sense are foreign to our convictions and to the spirit which rules our lives? And is it of any use to pray prayers whose spirit and petitions presuppose a divine interference with the established order of the world, with the laws of mind, and with the natural and inevitable results of conduct? If we are not aware that our worship is open to these judgments, and do not care to inquire, then it is but a blind and unreasoning idolatry. If we are aware of it, and still continue so to worship, it is but hypocrisy and mockery, so that what it all comes to is this: that it is necessary to discriminate far more precisely than we do as to what is vital and what is transient in our conception of religion, and the result of this discrimination will have to be practically applied with such earnestness and courage as will insure a simple sincerity and truthfulness before God.

When we think for a moment how many thousands of official people are concerned in what we call the public worship of God, and what that worship really is, tried by simple, religious, rationalist standards, and how many thousands of churches and chapels there are which exist mainly to this end, and what a large sum of money and human energy they represent, it seems almost hopeless to ask one's self whether such a worship of God is generally possible to-day as will minister to all the finer ends of religion. Think for a moment what these are. To the religious soul it is necessary that there should be some fervent expression of its

*From a sermon preached at Cambridge, England.

dependence, trust, love, and devout aspiration after righteousness of feeling and conduct, and that it should touch the sources of its best life in self-conscious communion with the unseen, but not unfelt, Supreme Power. It is natural and useful and good that all this should react reflexively upon the worshipper in a stronger sense of the nearness and immanence of God, in chastened emotions, in clearer spiritual insight, in higher and more impassioned desires after truth, and in stronger attractions and compulsions of duty. And in addition to these things the public worship of God ought to give to him a quickened sense of human brotherhood, the elevated joy of fellowship and community with his kind, to intensify and sweeten all the graces and tenderness of sympathy, and to deepen the self-consecration to personal sacrifice and human service.

Now, is all this possible? Can we have hymns, anthems, lessons, prayers, which aim first at devout and sincere emotion, then at simple, intelligent, and faithful expression, then at so much universality and embodiment of common thought and feeling as may be attainable, and as little as possible transgressing beyond these, and which shall be of such suggestiveness and imaginative possibility and common human experience as shall give example, courage, and hope, shall make the strong the support of the weak and the weak the care of the strong, and shall give to all impulse and inspirations and lead us up and on, lightening the load of life and illuminating its mystery, and making swift-coming death seem but a litle thing? I think this is possible, and that it will one day come. God speed it! But it seems far off to-day.

Worship is the expression and the aid of religion; but, if religion be not sincere, it is nothing, and, if worship be not truthful and personal, it is but a farce and a convention. The spirit of religion,—what is it, if not pure, intelligent, and sincere? Worship,—what is it, if it recognize not that God is a Spirit, and they who worship him must worship him in spirit and in truth? And only such a sincere and honest worship will be sure to carry with it reverence and regard for the highest things,—truth, conscience, moral conduct, individuality, the sense of the divine mystery of things, and human religious culture and progress. This, then, we need to strive for in these days of High Church ritual, of concert-room worship by paid proxies, of æsthetic confession of sin, and consenting to sing to God, or pay some one else to sing for us, glaring anachronisms of falsehood or vapid, gushing sentimentalities of piety, which but few of us could for shame say for himself. We must recover the true spirit of religion, a deep sincerity of personal faith, a consistent form of its expression in worship, and a stern fealty to the truth in its progressive conquest of the world.

T. W. Freckelton.

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## *THE ENGLISH NATIONAL CONFERENCE.*

### GLIMPSES AND IMPRESSIONS.

The fourth triennial meeting of the National Conference of Unitarian and Free Christian Churches in Great Britain and Ireland was held in London on April 22, 23, and 24. This vigorous conference is only nine years old, the first meeting having been held at Liverpool in 1882. In 1885 it was held at Birmingham; in 1888 at Leeds.

It was the good fortune of the writer to attend the London Conference as a delegate from the American Unitarian Association; and, as the editor of the *Unitarian* has asked for a report of what was done, said, and prophesied by our English brethren at their great feast, there are here set down a few personal impressions.

Of course no two persons see and feel alike, nor would a complete number of the *Unitarian* suffice to give an adequate idea of the London Conference. All that can be done is to turn the kaleidoscope of memory, and record here and there a thought which remains vivid. In the first place, the weather was good all through. No fog, no rain. A little cool, but sunshine almost continually. There was a larger number of people present than ever before on a similar occasion. More public attention was attracted, and the great London dailies found it policy to devote a modicum of space to the meetings of the Unitarians at St. James's Hall in Piccadilly.

The Conference opened Wednesday, April 22, 3 P.M., with the reception of delegates and guests at our transatlantic Unitarian

headquarters, Essex Hall, Essex Street, Strand. From three o'clock to six tea and coffee were served; and the pilgrims from all parts of England, and from Wales, Scotland, Ireland, Belgium, Holland, America, and Japan, were welcomed to the Mecca of Liberal Christianity with a right cordial English welcome. The Conference Committee and the London Reception Committee were indefatigable, and had so perfected their arrangements that everything moved forward in perfect order and most excellent form. It is possible the officers of our National Conference might gain a point by a study of the ways and means employed at London.

Pen and ink cannot report the animation, the incessant conversational hum and good cheer, which mingled with the odor of fragrant tea and forward-looking Unitarianism at that first meeting in Essex Hall. The reception-room had been "tastefully arranged as a drawing-room," and everything possible was done for the convenience and comfort of all. The American delegate was conscious that three thousand miles of salt sea stretched between London and Boston. He knew the faces were strange, the sights unfamiliar; but he felt the same faith was there, the same hopes, the same duties, and so he was at home.

At six a communion service was held at Bedford Chapel. It was an impressive and helpful service,—a most fitting preface to the conference. Theodore Parker's hymn, "O Thou Great Friend," was sung; and it is good to mention that hymns of Whittier, Samuel Longfellow, and F. L. Hosmer, were also sung at the conference.

The conference sermon was preached at St. James's Hall the same evening at eight o'clock by Rev. Stopford A. Brooke. It is estimated that 2,200 were present. The united choirs of the London churches led the singing, and, taken altogether, it was a most stirring and eventful occasion.

It is needless to say Dr. Brooke's sermon was a masterpiece,—devout, vigorous, pregnant, Christian. It was listened to with rapt attention; for, however much some may differ from the distinguished preacher, none can fail to be convinced of his sincere devotion and power.

Some said it was an angel from heaven. Some said it was a reactionary effort. But all must have felt lifted and quickened by its noble Christian ring. The central thought of the sermon was that *all* are ministers (servants) of Christ, and stewards of the mysteries of God. The preacher declared the strength of the Church does not consist in money or intelligence or criticism or ethics, but in complete loving *abandon* to the service of God. Of ethics he said, "Ethics are contained in Christianity, but Christianity passes through ethics to a higher region." Again, he said: "The ethical position is an excellent and a necessary position; but to remain in it alone is not Christian. The ministry of Jesus must pass beyond it; and, for my part, I look for no vital progress, no power of continuously kindling men, no permanent union of large bodies of men, no universal medicine for human pain, no martyr-enthusiasm in any ethical system whatever."

On Thursday, after a devotional service, a paper was read by Mr. Thomas Chatfield Clarke, J.P., on "Why we do not Grow." Sir James Clarke Lawrence, Bart., presided, and St. James's Hall was filled. Mr. Clarke's essay was a long and exhaustive effort to point out the needs of English Unitarianism,—which were more faith and zeal, more aggressiveness, more work, more consecration. The paper was well received, and very pointedly discussed, particularly by such men as Mr. William Rathbone, M.P., Rev. W. Carey Walters, and Rev. R. A. Armstrong of Liverpool, the latter of whom, it is announced, we are to welcome as the preacher of our conference sermon at Saratoga.

The point of interest and trial now arrived, for at this place in the proceedings greetings were accorded to the foreign delegates. Rev. E. J. W. Koch, a venerable and scholarly-looking man, responded for Holland, and Rev. J. Hocart of Brussels for Belgium. They both brought cheering words, assuring the conference that the sun of a new day in religion is spreading its light on the continent. Rev. Frank L. Phalen of Brattleboro, Vt., representing the American Unitarian Association, spoke for America, and was most cordially received. Indeed, if the humble delegate lives to the advanced years of Methuselah, the memory of that greeting will still linger. It was very strange to be introduced as a *foreign*

delegate; for it seemed just like a transatlantic Saratoga or Philadelphia. The mention of Brooke Herford's name was greeted with the most vigorous applause; and, when the foreign delegate remarked that, notwithstanding the McKinley Bill, there was now no protective tariff on such English Unitarian ministers, the conference became so demonstrative that the delegate was compelled to pause for several seconds.

The foreign delegates were all invited to lunch with Mr. and Mrs. Edwin Lawrence, in their delightful mansion near Kensington Gardens; and there, amid the warm hospitality, the art and literary treasures of an unique London home, we all passed a most delightful afternoon, missing—we must confess it—the afternoon session of the conference, at which Rev. Dr. Crosskey gave an admirable paper on "National Education Independent of Ecclesiastical Control."

In the evening came the crowning social event of the conference,—the *Conversazione.* The verdict was, "Nothing like it before—among Unitarians—*on this hemisphere!*" An excellent musical programme was rendered. Mr. Frederick Nettleford welcomed, and Rev. R. A. Armstrong responded for, the guests and delegates. Dr. Martineau was there, and Mrs. Chant, J. Allanson Picton, Ben Tillett, the socialist, Rev. Charles Voysey, Rev. Solon W. Bush of Boston, and many other distinguished people, besides a concourse of two thousand men and women which thronged St. James's Hall, and its accompanying suite of rooms.

The conclusion of the conference on Friday reached the high-water mark, when the general theme was "The Church and the Social Question." The essay was by Rev. P. H. Wicksteed, M.A., Warden of University Hall. Mr. Wicksteed's paper cannot be described here. One must have either heard it or read it to catch its secret. It was masterful, calm, strong, and clear. It was no flourish of trumpets, but a deep, powerful revelation of the conditions and needs of modern society in England, and the duty of the Church to take hold of the problem by the right end. Philip H. Wicksteed is a power. What he says weighs. Space is too precious to hint at the discussion; but such men as Mr. Edwin Lawrence, Ben Tillett, Rev. Joseph Wood, and others turned the light of thought and stirring speech on the problem from various theological and social points of view.

Owing to adverse winds, the stanch Cunarder "Pavonia" landed us too late to attend the British and Foreign Unitarian Association meetings and the breakfast of the Sunday School Society. This was cause for regret; for we missed hearing Prof. J. E. Carpenter, whose scholarly work perpetuates the glory of a famous family. We heard the echoes, though; and we know it would have been good to be there.

The most pleasant of all our experiences in London was seeing, hearing, and meeting James Martineau, who has just passed the eighty-sixth mile-post of the years of his noble life.

On the Sunday afternoon following the conference, we heard his last lecture in the course he has been giving on the New Testament at University Hall; and, after it was done, we had the pleasure of a few words with him. Never shall we forget the occasion. Standing before an audience whose faces betokened culture and thought, with the golden sunshine, mellowed and enriched by the stained-glass window, streaming about his head, and forming a halo, the grand old man, so young and vigorous in thought, fed us with the rich stores of his mental and spiritual experience.

It was a living rebuke for those who think reason and piety may not wed,—a rebuke which stung us for our thought and speech against the critics and thinkers who are at work trying to reopen the wells of water the Philistines of theology have filled with mud and brick. Sometime, if the *Unitarian's* editor and readers are not already saying, "Too much," we may tell of the lecture and its ideas. It was on "The Miracles of the New Testament."

Unitarians in England are going forward. The London Conference was an advance step. They are in earnest. They mean ethics. They mean religion; and they mean, and *we mean*, the Christianity of Christ freed from dogma and interpreted in the language of the nineteenth century.

FRANK L. PHALEN.

Brattleboro, Vt., June 9.

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Look within. Within is the fountain of good, and it will ever bubble up if thou wilt ever dig.—*Marcus Aurelius.*

## *A WOMAN'S OBSERVATIONS IN ITALY.*

The past winter was exceptionally severe throughout Europe, but in Italy there was more actual suffering from the cold than anywhere except in Paris. The northern provinces of Italy were buried in snow, and there were snow-storms even in Naples and Sicily. In Naples, for two days last January no street-cars could run, and very few cabs were out. All traffic was literally at a standstill on account of the snow and ice.

No one who has not been in Italy can realize the discomfort, and even misery, which such weather means. In a country where winter is in no sense a recognized season, and is in no way provided for, where the houses, even of the wealthy, are heated simply by a brazier containing live coals or hot ashes, and where the poor never have any fire save a few pieces of charcoal in a little grate for cooking, even a moderate degree of cold is a much more serious thing than very severe cold in more northern latitudes. Where there are fireplaces in the hotels and *pensions*, they seem to have been constructed for the express purpose of consuming the greatest amount of wood and giving the least heat,—and this where wood is sold by the pound, like sugar!

Wherever in Italy during the winter we met a group of Americans they told the same story of absolute suffering from the cold. And, when it was quite warm and comfortable out of doors in the sun, it would be bitterly cold in the houses, with their marble floors, thick stone walls, and lofty ceilings. All Italians go out of doors to get warm, and reserve all their warmest wraps to wear in the house; and strangers soon learn to do the same. I met one lady this spring who said that she had walked the streets to keep warm until she was exhausted with fatigue.

It was amusing and a little pathetic to listen to the complaints of the travelling public, especially of the American travelling public; for America is *par excellence* the land of material comfort, of good fires, good eating, and even luxurious homes.

Winter is no time to travel in Europe. From the 1st of December to the 1st of February the churches, galleries, museums, and palaces are so cold that it is dangerous for even the robust to enter them. There is nothing to be done but to go into winter quarters for those two months.

The Riviera has the best winter climate in Europe. The Alps form a barrier against the north winds, the limestone cliffs absorb the sun's rays, and the Mediterranean tempers the air, so that this region has a semi-tropical climate. Genoa is swept by the north winds; but Nervi, a little town just seven miles south, is sheltered and warm. The palm flourishes there, lemons and oranges are cultivated on the narrow strip of land next the sea, and the hills are planted with olive-trees to their very tops. With the dusty-hued olives for a background, the beautiful gardens with orange, lemon, palm, and other tropical trees, and magnolias and roses in greatest profusion, and the blue Mediterranean with its picturesque coast in the foreground,—all bathed in beautiful Italian sunshine,—the whole makes an enchanting landscape. Even the invalid can be comfortable in the Riviera. The hotels are heated, the rooms are carpeted, and the *cuisine* is good.

I think that all the bad Italians must go to America; for I was told that in Nervi, a place of five thousand inhabitants, the jail had not had an occupant for a year. At all events, in two months I did not see an intoxicated person or the least disturbance upon the street. An Italian crowd is a good-mannered, even a gentle, crowd. An American gentleman who had passed the winter in a town of a few thousand inhabitants in the Riviera told me that he had made careful inquiries, and that there had not been an arrest in that town for a year and a half.

The Italians are an industrious people, and as frugal as the Chinese. This is necessary, as wages are so low. An agricultural laborer earns only from a franc to a franc and a half per day (from twenty to thirty cents), and keeps himself. Those employed in the macaroni factories earn from forty to fifty cents a day. All provisions cost more than in America. All cotton goods are much higher in price. Woollen and silk are cheaper; but the cheapness of silk cannot be of consequence to the man who earns from twenty to fifty cents a day. Labor alone is cheap.

The excessive taxation made necessary by

the Triple Alliance, the great army, and the expensive iron-clads, is pushing Italy to financial ruin and her people to literal starvation. Taxation amounts almost to confiscation of property. The income tax is one-fifth; the real estate tax is nearly as high. All business is heavily taxed: every bill amounting to ten dollars made out by a business house must bear a stamp for the government tax. Every egg, every quart of milk, every chicken, brought by the peasant to market, is taxed at the city or town gate. Not a pail of water can be drawn from the sea, not a fish can be caught, without paying a tax to the government. Italy is now a great nation. She can enter into stately alliances; but she is paying dearly for honor among nations, for this excessive taxation is reducing the people to the most abject poverty and even driving the peasants in large numbers to emigration. And to the Italians, who love their sunny Italy as no other people, except, perhaps, the French, love their native land, emigration is only one degree less bitter than starvation, which is the alternative.

I think that, if Americans would try to put themselves in the place of these Italians, forced by direst poverty from home and kindred to earn their bread in a strange land, ignorant of the language and customs, they would have more charity for them, and would not condemn all because of the crimes of a few outlaws.

This unfortunate affair at New Orleans has certainly created a wrong impression in regard to Italy and Italians. We were very much amused at the letters of our friends expressing anxiety on our account, and hoping we would leave as soon as possible in order to escape danger or inconvenience. There has been a decrease in the number of Americans travelling in Italy, so much of a falling-off from the usual number that the Italian papers have commented upon it with regret. Americans spend annually, according to the Paris *Herald*, $25,000,000 in Italy, so are too valuable financially to be in any way inconvenienced. They are always treated with the greatest courtesy and consideration,—a little too much, in fact, for all Americans are supposed to be rich, and are charged accordingly.

Shop-keepers who have never seen you before and do not know where you are staying will insist upon your taking valuable goods away for examination without paying for them. I said to one shopkeeper, "How dare you trust strangers in this way?" "Oh," said he, "I never have found an American who did not pay." I am afraid Americans have a better reputation in Italy than at home. Perhaps only honest Americans travel.

It seems to me that the tone of the Italian press has been very moderate in regard to the New Orleans matter. I think that our papers have been inclined to indulge in a little Fourth of July writing. It certainly is a most dreadful condition of things if our juries are so corrupt that mob law has become a necessity for public safety. Would it not have been better to have lynched the jury?

It is very difficult for these centralized governments of Europe to understand the intricacies of our separate State governments. As to a war between Italy and the United States, the newspapers on this side of the water generally regard that as absurd. War requires not only an army and iron-clads, but a great deal of money to keep the army and iron-clads at work; and money Italy has not, and cannot get unless she should confiscate the treasury of the churches,—a move that public sentiment is hardly ready for yet.

The riches shut up in the churches must be seen to be realized. St. Peter's and the Milan Cathedral have in their treasuries, for the services of the church, gold and silver vessels of all descriptions, some of which are inlaid with precious stones, diamond rings and crosses, and reliquaries ablaze with diamonds, and vestments covered with gold embroidery and with precious pearls. In the Milan treasury are two life-size figures of saints in solid silver. The *palla d' ora* in St. Mark's, a screen of gold with figures of Christ and the apostles in enamel, and set with stones of fabulous value, might furnish sinews of war for some time.

It is not in the great cathedrals alone that there are such treasures, but there are beautiful churches in little out-of-the-way Italian villages. The monastery church of the Deserto, on a hill seven miles from Sorrento, has an inlaid altar of the fifteenth century, which is said to be the finest in Europe. The cathedral of Orvieto, a moun-

tain town that seems to belong to the sixteenth century, has a silver model of the cathedral, which weighs one hundred and forty pounds. In this silver casket is the altar-cloth of Bolsena, upon which the blood from the host miraculously fell while an unbelieving priest was performing mass. The cathedral of Orvieto was built to commemorate this miracle, which is also the subject of one of Raphael's finest pictures in the Vatican.

There is a great deal of enterprise and progression in the Italy of to-day. The large cities are comparatively clean, and are very orderly. "A cross everywhere, and everywhere nastiness at the foot of it," is no longer true of the Eternal City.

The present government is striving to make education general. There are municipal schools in all the cities of Italy; and in the north of Italy attendance is compulsory, but the law is not thoroughly enforced. The school-houses in the towns and even in the cities are most miserable buildings. It seems a pity that some of the wealth hoarded up in the churches could not be used for the schools.

But public opinion, and especially public religious opinion, changes slowly; and it is a great deal that Victor Emmanuel and his son have been able to take away so much of the wealth and power of the Church. More reforms will soon come; for there is a strong rationalistic party nominally inside the Church, and a stronger party outside which is avowedly hostile to the Church. In Genoa all public ecclesiastical processions have been forbidden within the city limits, because there is such a strong anti-clerical party in that city that there would be a disturbance of the peace, were such processions allowed. During Holy Week this year at Rome there were no imposing processions, and very little ceremonial at the churches. A resident of Rome told me that the relics are very seldom carried in procession now, because a large party within the Church no longer believe in the relics, and it is considered wise to keep them in the background as much as possible.

Still there remain a few of the old superstitions which seem very strange to the Protestant. That of the Sacred Bambino is one. The Bambino is a very ugly wooden doll, said to have been painted by Saint Luke. It is a great treasure of the Church of St. Maria in Ara Cœli. It is dressed in blue satin, and literally covered with gold and silver chains and diamond ornaments. It has seven gold watches. A carriage and horses, two footmen, and a driver are at its disposal when it visits the sick; for it is a miracle-working doll, and it is said even to have raised the dead. The Scala Santa is another anomaly in the nineteenth century. This is the flight of stairs which Christ ascended in Pontius Pilate's house in Jerusalem. It was brought to Rome by the Empress Helena. A papal dispensation allows a remission of sins for twenty-nine years for every one of the twenty-eight steps ascended on the knees and with a contrite and believing heart. During Holy Week these steps were packed with men and women, and I counted three children among the number. Martin Luther, when in Rome, ascended these stairs half-way, when he heard a voice saying, "The just shall live by faith," and he arose and walked down.

Rome has become so modernized that it is hard for strangers in the fine new part of the town to realize that it is the old historic Rome. Florence, at least in her historic square, and in all of the streets radiating from the Piazza Signoria, is Florence of the Middle Ages. Venice is only a shadow of her own past. Bologna, Orvieto, and Siena are not of our century. The tide of modern life has not entered these old cities, and in them it is easy to form a conception of what the mediæval cities of Italy were like.

Italy—her cities, her art, her people, and, above all, the beauty of the whole country, —seacoast, mountains, lakes, and smiling valleys—will long continue to be the land most attractive to travellers of all nations. But, on the whole, it is a land pleasanter to travel in than to live in; for, although the old will always fascinate us by its memories and romance, the new, the life of to-day, is the real life for men and women of to-day, and the life of Italy at the present time, although full of great importance and interest, is not what attracts the crowds of tourists or brings to Italy an important part of her revenue. In Italy the tourist lives in an atmosphere of the past, and it becomes a little difficult to get back into the nineteenth century after so long a sojourn in the old.

I wish to mention for the benefit of those contemplating a trip to Rome that Mr. Forbes and Mr. Spadoni have made most exhaustive studies of the history and archæology of old Rome, and both give lectures upon the old ruins of Rome among the ruins themselves. The information and help brought so easily to the visitor are invaluable in helping to a right understanding and appreciation of the ruins of Rome.

MARIE C. REMICK.

Genoa, Italy.

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## "SLANDERS OF DYING HERETICS" AGAIN.

It is true that the more uncultivated and less spiritual ministers make unwarranted use of what they call the death-bed repentance of infidels and sceptics. While, no doubt, in very many instances there is no truth at all in the reports of such repentances that get circulated, in some cases, at least, they are true, and yet mean nothing. That men grow more cautious and careful as they grow older has been often recognized. It is to be expected that a man who studies widely and thinks profoundly will grow broader and more sympathetic; and there is much truth in the position taken by Hermann Lotze, that the ideal life is the life of the old man. There are circumstances, however, that thwart this happy result.

It is natural, I think, for the old man to revert to the beliefs of his childhood and youth. To be sure, the man who retains his intellectual faculties to the end, who continues to read new books and think new thoughts to the last hour, will not suffer such a reversion to type; but the majority of men will do just that thing in spite of themselves. Psychologically, it is easy to explain such a result, and, when so explained, it has lost all weight as a support for extreme orthodox positions. I say the result is natural. For, while the youth lives in the future, the old man lives in the past. He thinks his old thoughts over again. He tries to suck from them again the joys they had yielded before. To assist him in the result, he tends to behave more and more as he then did. The thoughts influence the life; and the man dies renouncing the views of his prime, it may be.

But, if our orthodox friends are right, that a man should be judged by his prime, these recantings, should they occur, would mean nothing. When a noted Christian worker loses his mind in his old age, grows pessimistic, and says that all things are becoming corrupt and vicious, he is not turned out of the church. He is not judged by these acts. It is said that it is the worn-out body that accounts for all this. So it is, largely. But, if so, why may not the heretics have the advantage of the same principle?

Again, so to judge the confession of the dying heretic is unfair, because quite as often the matter happens the other way, and no comment is made.

No one who has observed the Christian temper carefully can have failed to notice numberless cases where a man grows sceptical in his old age, and throws away his religion at the last moment. Some men, when boys, were like other boys. They were jolly, reckless, religionless. In middle life they are gathered into the Church. They are very devoted, it may be. As age comes on, the old life breaks out. It is manifest. I have noticed it again and again. Any one may notice it. Judged by the old standards, the man is no longer a Christian. This happens more often than we have any idea.

Still another experience is very common: it is for men and women to grow broad and tolerant and charitable in their old age, losing their former theological and ecclesiastical dogmatisms and narrownesses, but keeping and, indeed, increasing their Christian spirit and their piety. Thus we find thousands of the "nice old people" in the orthodox churches to be really Universalists and Unitarians.

The truth is, where one "heretic" *really* goes back to a narrow Orthodoxy, thousands of orthodox outgrow their creeds and become heretics. We must not, therefore, overestimate death scenes. We must not judge a man by his youth, his prime, or his old age, until we know something of his history, something of the influences which turned him into this course or the other. Moreover, it is necessary to note whether the change was for the better or the worse. A mere death-bed recanting, did it occur, ought not to influence us deeply in our estimate of a man's real character. We ought

to be beyond that doctrine which argues that a man will be judged according to "the state of his soul" at the last moment of his life.

A. B. CURTIS.

Tufts College.

## *THOUGHTS.*

Blessed be the kind-hearted, motherly negative,—the no to youth that becomes a yes further along in maturity, the no to folly that opens and blossoms, in due time, into the yes of wisdom,—the no on a lower plane that turns to yes, a delightful yes, on a higher plane. The great Affirmation of Heaven is for those to whom "failures on earth" had ever been saying, No, no, no.

Being another's and not our own, how many, how many a season of heart-ache do persons pass through, and come out comfortable and happy on the other side of the sorrow and pain! A charge has *us* to keep, as well as we a charge.

Space is to set up house and home in, for boys' kites and marbles, for lovers' walks, for parabola and ellipse, for sun and sunny places, for lines and forms, figures and beauties, for Europe and London and St. Peter's, Boston and New York, to nestle in. Space is for books and birds to flutter in, for the calling of mate to mate to pass through, for learning and science, poetry and the Gospels, to pass over and bless.

The day is to drive gloom away—the gloom of night and yours,—to put dark troubles out of countenance, and to lift the covering from God's works and joys.

W. M. BICKNELL.

Malden, Mass.

## *THE MORNING COMETH.*

By night the Winter came out of the North,
And went through the sleeping land:—
All wrapped in shroud
Of the dun, gray cloud,
Over forest and fell,
Over field and hill
(The wind was asleep, and his step was still),
Went he like a sower, and scattered forth
The snow from his spectral hand.

It fell like a dream
Over meadow and stream,
Along the ways of the woodland glen,
Above the homes of sleeping men,
By the gray rocks on the ocean shore
Where Mystery sleepeth evermore,
On the broad highway, on the footpath small,
Fell the eddying whiteness enwrapping all.

Then the sun looked over the white world's rim,
And peered through the aisles of the woodland dim;
The forest and fell,
The field and the dell,
The broad highway, and the footpath small,
The sun looked forth and beheld them all.

Then every deed of the vanished night
Lay plain to the eye of the risen light,—
Its story writ in the tell-tale snow.
The hillside fox that had prowled below,
The hungry wolf that had torn his prey,
The strange, wild creatures that shun the day,
The skulking thief with his booty fled,
Pale murder chased by fear of the dead,
The homeless turned from the rich man's door,
The mercy that Sought out the shivering poor,
Each left his track where his foot did fall:—
The Night remembered and told it all.

So, sooner or later, each hidden deed,
Wrought in a darkness where none can read,
But leaving its track on the Ways of Time,
Shall stand confessed; for a Light sublime
Will arise at last, when the night is done,
And Truth will shine as another sun.
For the elements all are in league with Right,
And they serve her cause with a tireless might;
The Earth is the Lord's, and, whatever befall,
Will mark, will remember, will publish all.

—*W. H. Savage, in Arena, April,* 1890.

## *AN EPITOME OF UNITARIANISM.*

The Unitarian movement in America was simply and only this,—a calling of men in from their gotten up guesses and theories and machinery of religion to religion itself. It said, Faith is a babe's cry for its own mother, a child's trust in things lovely and beautiful. It said, Theology is not religion. It said, Salvation is not a shrewd device to circumvent God's justice. It said, Heaven is the natural joy of well-doing and righteous living, and hell the cloud and pang that evil makes in a man's soul. It said, again, after the Master: Ye must enter the kingdom of knowledge and righteousness as a little child, saying, for substance of faith: "Our Father, we love and hallow thee. Thy rule and guardianship be over us. Thy will, not our passions, be our guide. Our daily bread is from thy hand. Forgive us, as our own mother does, for every sin and meanness we are ashamed of. Help us when we are in temptation; and may we keep thy strong and tender hand when evil is around us." The Lord's Prayer, in place of scheming and diplomatic rituals; the being like Jesus, instead of trying to bargain for his virtues to be

set to our account; the banishing of a metaphysical and bewildering trinity, that we might more childlikely say, "Our Father"; the seeking of our paradise in daily love and duty rather than in far-off dreamlands; and the coming cheerfully from our sins and foolishness to be judged every day of our lives, as the child lays its head at nightfall on the familiar lap for mercy-seat, instead of keeping ourselves scared with thoughts of one great distant judgment,—this was the Unitarian movement of religious reform, and this the name signifies to-day. This simple, instinctive religion, with its primal language of faith and affection, making God only a shorter and dearer name for good, and never dreaming of any going to him by and by, because his children are always with him here,—this faith, I say, has little charm for the gnostics of our time; but it is the sweet, strong power of daily work and daily joy. Men who cannot reason metaphysically, humble women in their kitchens and nurseries, can toil by it, be calm and brave and hopeful in it, with no theology but "Our Father," no salvation but love and faithful work, no heaven but the daily sunlight of affection and conscience here, and a reunion of the family, when life's week-day task is ended, for nobler tasks and braver futures. Here, in the great Master's company, is all the religion a soul can need, and all the theology one can ever be sure of this side the grave.

S. C. Beane.

Newburyport, Mass.

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## *A COLLEGE FOR THE PEOPLE.*

In the very heart of Chicago there has been built up within the past twenty years one of the noblest institutions of education "for the people" that this or any other country affords. We refer to the Chicago Athenæum, which within a few weeks past has moved into a large new building, which is to be its permanent home. It has additional interest to the readers of the *Unitarian*, because, though strictly undenominational, it was founded and has largely been built up by Unitarians, its present superintendent, to whom its present prosperity is largely due, being Rev. Edward D. Galvin, for some years pastor of the Third Unitarian Church of Chicago. We are glad to reprint from the Chicago *Graphic* the following description of the Athenæum:—

Six months before this honored institution has attained its "majority" we find it established in a commodious and elegant structure of its own. No choicer location, nor one better adapted for its educational work, could have been chosen than that on which the new Athenæum Building stands. The square, bounded by Van Buren Street on the north, Congress Street on the south, Michigan Boulevard on the east, and Wabash Avenue on the west, has well been characterized as that of "the three great A's"; namely, the Auditorium, the Art Institute, and the Athenæum.

All who have carefully followed the history of the Athenæum for the past twenty years—its foundation having been laid in October, 1871, while the city was then in smoke and ashes—will gladly acknowledge that it richly deserves a fine, permanent home.

Its beginning was modest, but the animating spirit and purpose was to extend its usefulness as far as possible in promoting an interest in self-improvement and in the diffusion of knowledge.

"Good will to men" in all that concerns their manly progress and well-being has always been an underlying principle of its action. From a little company of educated gentlemen and ladies, who for the first two or three years were volunteer instructors, the school has steadily grown till it has enrolled a corps of twenty teachers.

The plan of this "People's College," simply stated, is to provide competent teachers, who, in evening hours as well as during the day, are ready to meet young men and women who have come to realize their need of a better education and desire to improve their spare hours to the best advantage. To such pupils it is a great boon to have a school the doors of which always open hospitably to them, and where they may enter at their own convenience and select one or more studies at will. So far as its classroom accommodations would admit, the Athenæum has always shown a cheerful willingness to provide able instruction in branches outside its regular course whenever there were five or six applicants for the same.

Here, too, the boy who wishes to fit himself for entering college, or the lady who desires to pass the examination necessary to become a teacher in a public school, or that for a higher grade, may be accommodated. The machinist, the carpenter, the engineer, the boiler-maker, come from their shops after eight or nine hours' work, the student of architecture, the engraver, the lithographer, from their office tables; and all find here the instruction they need in drawing, mathematics, or designing.

For five evenings a week during nine months in the year these classes are open,

with a wide range of studies, from reading, spelling, and penmanship to rhetoric, literature, and trigonometry. There are, also, classes in French, German, and Latin, a large department devoted to elocution and oratory, and opportunities for the study of instrumental and vocal music.

During the autumn and winter courses of science lectures are given *free*. It is the purpose of the board to extend these lecture courses, and to make them of greater interest and helpfulness, especially to those who are engaged in the mechanic arts and in the construction of electrical apparatus.

The new Athenæum building will, to a very large extent, be devoted to art and science and general educational work. The entire seventh story is occupied by studios and the large reception-room of the Chicago Artists' Association for the monthly exhibit of their pictures. The Chicago College of Law, with upwards of one hundred and fifty students, the National College of Music, the Chicago Watchmakers' Institute for practical instruction in watchmaking and repairing, the Architectural Sketch Club, and one of the Kindergarten Associations for the preparation of teachers are now located here.

The entire first story and basement, 91 by 97 feet and 25 feet in height, are given to one of the most attractive and best-equipped gymnasiums in the country. All the gymnastic apparatus that could be devised is here provided, and in addition fine plunge and shower baths, a natatorium, two standard bowling-alleys, a running-track, and spacious hand-ball court.

On the sixth floor is a choice library and reading-room, supplied with the best standard literature, daily and weekly papers, magazines and reviews. Out of the reading-room opens a quiet and cheerful chess-room, where the members of the Athenæum may enjoy social parlor games. A special desk furnished with stationery is also provided for those who wish to write letters or make notes of their reading.

It seems to be the universal judgment of visitors that the new Athenæum building is admirably planned for the purposes for which it was constructed. Situated in the very heart of the city, easily accessible from all parts, it has the great advantages of quietness, cheerful light, and excellent ventilation.

Let this "People's College," chartered by the State as an institution *not* for pecuniary profit, become the recipient of generous endowments, that it may not be hampered by want of means in extending its valuable aid to all eager seekers after useful knowledge.

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A Word to Reformers.—We cannot improve ourselves, we cannot assist others, we cannot do our duty in the world, except by exertion, except by unpopularity, except with annoyance, except with care and difficulty. We must each of us bear our cross with him. When we bear it, each day makes it easier to bear.

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## *DR. BELLOWS AND THE NEW YORK MINISTERS.*

We have recently come upon the following incident in the life of Dr. Bellows of New York. If the most eloquent Unitarian preacher in America could have the cold shoulder turned on him by his brother ministers of the orthodox faith, persistently, for forty years, in the commercial metropolis of the New World, Unitarian ministers in smaller towns need not wonder if they are treated in the same manner:—

At the time Russia was waging war against Turkey to protect the Bulgarian Christians from persecution on account of their religion, a public meeting was held in the city of New York, upon the call of a large number of its leading citizens, to denounce the oppression, to sympathize with the oppressed, and to declare in favor of religious toleration.

At an early hour the public hall was crowded with anxious hearers and the large platform filled with prominent men, most of whom were ministers of the different denominations. After several clergymen and others had spoken, Dr. Bellows was called out by acclamation. He stated, toward the close of an eloquent address, that during his travels in the East he had frequently worshipped in the Greek Church and taken part in its service, and that he was always received as a minister of the gospel, with Christian fellowship, with brotherly affection, and that he now felt the deepest sympathy for them in their trials and persecutions for holding to their Christian belief. He then added: "I have preached the gospel over forty years; and during all that time"—here he paused, and, looking around upon the ministers, said, with a lowered voice and an expression of sorrow—"I have never been invited to preach in a pulpit in this city outside of the denomination to which I am attached. And this may be one reason why I sympathize so deeply with my fellow-Christians of the Greek Church in Bulgaria." The audience here burst forth with a round of applause, in which all the clergymen on the platform heartily joined. For the time the fellowship of Christian hearts triumphed over the Thirty-nine Articles and the Westminster Confession of Faith.

This, however, was of short duration, and passed away with the occasion; for during the remainder of his active and useful ministry he was ignored as he had previously been by the ministers of the orthodox churches.

## *ONE UPWARD LOOK EACH DAY.*

### SUNDAY.

*A Song for To-day.*

Groweth the morning from gray to gold;
  Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told,
  Yesterday's tasks are a work that is done,
Yesterday's failures are all forgot,
  Buried beneath the billows of sleep;
Yesterday's burdens are as they were not,—
  Lay them low in the soundless deep.

Share thy crust, and ask no dole;
  Offer the cup thou wouldst never drain.
Only he who saveth his soul
  Loseth all that he fain would gain.
Smile with him who has gained his day;
  Smile the gladder, if at thy cost.
It was his to do and thine to aspire:
  It is his to-day who loved the most.

Pluck the flower that blooms at thy door;
  Cherish the love that the day may send.
Cometh an hour when all thy store
  Vainly were offered for flower or friend.
Gratefully take what life offereth,
  Look to heaven nor seek a reward.
So shalt thou find, come life, come death,
  Earth and the sky are in sweet accord.

—*Louise Manning Hodgkins.*

### MONDAY.

*Perfect through Suffering.*

God never would send you the darkness
  If He felt you could bear the light;
But you would not cling to His guiding hand
  If the way were always bright.
And you would not care to walk by faith,
  Could you always walk by sight.

'Tis true He has many an anguish
  For your sorrowful heart to bear,
And many a cruel thorn-crown
  For your tired head to wear:
He knows how few would reach heaven at all
  If pain did not guide them there.

So He sends you the blinding darkness,
  And the furnace of sevenfold heat.
'Tis the only way, believe me,
  To keep you close to His feet;
For 'tis always so easy to wander
  When our lives are glad and sweet.

Then nestle your hand in your Father's,
  And sing, if you can, as you go.
Your song may cheer some one behind you
  Whose courage is sinking low;
And, well, if your lips do quiver,—
  God will love you better so.

### TUESDAY.

*A Key to Life's Troubles.*

The ills we see,
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong,
  Have all one key.

This strange, sad world is but our Father's
  school:
All chance and change his love shall grandly
  overrule.

What though to-day
Thou canst not trace all the hidden reason
For his strange dealings through the trial
  season,
  Trust and obey.
In after life and light all shall be plain and
  clear.

### WEDNESDAY.

*Love's Fulfilling.*

O love is weak
Which counts the answers and the gains,
Weighs all the losses and the pains,
And eagerly each fond word drains,
  A joy to seek.

When love is strong,
It never tarries to take heed,
Or know if its return exceed
Its gift; in its sweet haste no greed,
  No strifes, belong.

It hardly asks
If it be loved at all; to take
So barren seems, when it can make
Such bliss, for the beloved sake,
  Of bitter tasks.

Its ecstasy
Could find hard death so beauteous,
It sees through tears how Christ loved us,
And speaks, in saying, "I love thus,"
  No blasphemy.

So much we miss
If love is weak, so much we gain
If love is strong, God thinks no pain
Too sharp or lasting to ordain
  To teach us this.

—*Helen Hunt Jackson.*

### THURSDAY.

*Here and Now.*

I have had dreams of grander work than
  this,—
Some seal of greatness set on hand or brow;
Sometime, somewhere, a work of greater
  bliss,
  Not here, not now.

Some work which leads more near the mighty
  God,
Like that of dwellers on the mountain's
  brow;
This common work is all too near the sod
  Of here and now.

But He who plans for each his work and
  place,
And kindly teaches when we ask Him how,
Will surely give to each the needed grace
  Just here and now.

No need that I should stumble up the hill
In search of blessings; I do but humbly bow
My head in sweet content to do His will,
Just here, just now.

FRIDAY.

*Work.*

We are not here for holidays; our lives are not for dreaming,
While toiling hands and busy hands are laboring all around.
Men are stirring, wheels are whirring, fires gleaming, vessels steaming,
There is work on land and ocean and in regions underground;
And full often, as I ponder o'er some lofty pile upspringing,
On triumphant deeds accomplished, on some mighty victory won,
I find that in my ears a chime of thought has been set ringing,—
"All great works are made up of little works well done."

SATURDAY.

*Is Life Worth Living?*

"Is life worth living?" asks the cynic sage.
That hangs upon the question, What *is* life?
To breathe, to eat, and sleep, or in vain strife
With Nature's laws a hopeless war to wage,
And reap unrest and pain from youth to age,—
This is not life, but death. He only lives
Who from the heart's full fountain freely gives,
And takes as freely, love's large heritage.
Who saves his life shall lose it; and the prize,
If gained, is not worth having. He who dies
For God and truth and lost humanity,
Scorning delights to live laborious days,
Shall win, not wealth nor place nor human praise,
But life indeed, and immortality.

—*H. M. Goodwin.*

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## *EDITORIAL NOTES.*

Unitarianism in America was never growing so fast as now. We have gained, on an average, one new church every four weeks during the last five years. This is, of course, slow compared with the growth of some of the long-established and large denominations, as it is slow compared with the growth we ought to be making. Yet, all things considered, it is gratifying. It should be borne in mind, too, that this increase in the number of our organized churches indicates but a small part of the real advance which our doctrines and principles are making. Everybody knows that the "heresies" that are cropping out so abundantly in all the orthodox churches are semi-Unitarianism.

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We quoted last month Dr. Hale's statement, made in his biography of James Freeman Clarke, that "not ten instances have occurred in sixty years when an 'evangelical' minister of a Boston church has spoken in a 'liberal' pulpit in that city, and not five when a minister of a 'liberal' church has spoken in an 'evangelical' pulpit." The statement has attracted some attention, and there is questioning whether it be not too strong. Considerable numbers of cases are cited of exchanges of ecclesiastical courtesies of certain kinds between liberal and orthodox ministers in Boston and elsewhere. But, curiously enough, all these cases are confined to speeches on anniversary occasions, the opening of churches, and so forth, or to the taking of subordinate parts in services (as the reading of Scriptures and the like), or to the supplying of liberal pulpits by orthodox clergymen when such churches are without pastors. No cases come to our notice of exchanges of pulpits between orthodox and liberal ministers, and none of liberal ministers preaching by invitation to orthodox congregations, though, of course, there may be on record, and doubtless are, such cases. If Dr. Hale means, by "speaking in a pulpit," *preaching*, his statement is probably not too strong. The incident which we print on another page, about Dr. Bellows, shows what was his experience in New York through an exceptionally conspicuous and honored ministry of more than forty years.

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One thing, however, should be distinctly said here, to avoid misunderstanding. It is that socially, and in all matters outside of religion, this disfellowshipping does not to much extent hold good. In many places Unitarian and Universalist ministers are in the best of relations with the ministers of the orthodox churches around them, and work by their side in nearly everything except in matters distinctly religious. What a pity it is that in religion men find it hardest to be brothers!

It is now settled that we are to have a trial of Dr. Heber Newton for heresy. The one compensation that comes from this whole wretched heresy-hunting business is the thought it stirs up in the public mind. This, however, is something of very great value. If we can get men really to investigate and think in religious matters, there is hope for them; and there is nothing that ever sets people thinking, both inside the Church and outside, as does the trial of an able and good man for alleged unsound theological views.

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It is very gratifying that Phillips Brooks is victorious, and is to be a bishop, notwithstanding the efforts—some of them, we are sorry to say, not very honorable—that have been made to defeat him. Not that we believe the new office will add anything to his fame or usefulness: our interest in his triumphing in the controversy lies wholly in the fact that thus the principle is established that men of his breadth and liberality *can* be bishops of the Episcopal Church in this country.

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Union Theological Seminary has taken prompt action, expressing its determination to keep Dr. Briggs in the chair to which it has appointed him. This seems to settle the question of his continued relation to the seminary; but at the same time it raises the larger question, What is to be the future relation of the seminary to the Presbyterian body? The probability would seem to be that the institution will become independent of the General Assembly, that the division of the denomination into Old School and New School will be revived, though on somewhat different lines, and that Union Seminary will represent the New School, and become the leading source of supply of ministers for that growing body of Presbyterian churches that prefer Christ to John Calvin, and have faith enough in the Bible to believe it safe to find out what it really is and means.

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Whether an orthodox preacher has to lose his ecclesiastical head for preaching heresy or not seems to depend partly upon how strong a church he is pastor of. Dr. Parkhurst, pastor of the Madison Square Presbyterian Church of New York City, does not seem to be disturbed for denying in the most emphatic way the infallibility of the Bible. He says: "We believe the Bible is inspired, but we don't believe that a coney chews the cud because in Leviticus xi. 5 it says, 'And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.' But that doesn't wound the Scriptures in a vital part. The Bible, thank God, is too big a thing to hang on a coney. These minor points ought to be settled by the scholars, and not by you. The scholars are saying that there are such errors as I have named. Of course, I can assume that there are none; but assumptions in the interest of convenience are always revenged later on. This is an intellectual cowardice. Let those who would prove that there are no mistakes in the Bible produce a cud-chewing coney, and then we will consider the question of inerrancy."

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Presbyterian narrowness and dogmatism seem to be getting some of their hardest knocks from Presbyterians. Said Dr. Van Dyke, just before his death, "If we cannot have liberty and Orthodoxy both, let us have liberty and let Orthodoxy go." Says Dr. Parkhurst: "The General Assembly stultified itself last year when it bound itself to keep within Calvinistic lines. Don't misunderstand me. No one has more respect for Calvin than I have; but I object to tying a live church to a man who has been under ground for three hundred years. Perhaps we cannot improve on Calvin; but it hurts me to think that the Church in which my heart is bound up is anchored to a graveyard. It will be as fatal to the Church's future to pin her to an old name as it would be to physical science. To tie us to the sixteenth century is an attempt to drive the Presbyterian buggy with a hitched horse. The moment that you have created the suspicion in a person's mind that the Church is not in sympathy with a broad Christianity, you have damned the Church in his mind." And again: "Here is wherein there is danger for the Church's future. The young men who would become its ministers pause on the threshold and ask whether they must pluck out their brains and replace them with sawdust,—whether they can be believers and at the same time Presbyterians."

Dr. Parkhurst is rather hard on Princeton. He says: "There would have been no Princeton Theological Seminary in existence to-day if the apostles had looked at it as Princeton does. The spirit of such an institution is to make theology as the shoemaker makes pegs, as the baker turns out crackers, all the crackers from the same dough, and with precisely the same stamp upon them. Princeton's idea of church unity is precisely the same as the idea in the Catholic Church: the cutting off of the legs of those who do not walk in step; the abscission of the heads of those who do not think in step."

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He is not at all in love with heresy-hunters, and does not hesitate to let it be known that he is not. He declares: "One of the riddles in church history has been its treatment of those who are prophets,—of those who can see where others have not seen. Show the Church a poor heretic to sniff at and run down, and it is delighted. There is one moment of supreme felicity in the Church, when enthusiasm unites in one compact flame, and that is when there is a chance of getting a heretic out of the Church. The Church never admits the facts of science until it has to. In the frontier between the known and the unknown, it acts as if it were scared. No matter how willing a man may be to lay down his life for the truth, he is hated if he is possessed of what they call 'heterodoxy.' It is part of their religious duty to kill such men, just as Saul, who afterwards became Paul, thought when he went up against the Christians at Damascus. There were many different ways of treating heretics in the early Christian ages, such as burying alive and burning at the stake. The forms in existence now are more æsthetic, but the same queer feeling actuates men in the Church to-day. There is not a tithe of the interest in the redemption of the world that there is over the question of what the Church is going to do with a prominent doctrinal 'suspect.' When the Presbytery decided the other day to try the man whose name you all know [Dr. Briggs], I saw one of the members of the Presbytery smile with a smile that was well on to six inches in breadth. He is a saint, and I don't want to say anything against him; but there was the same spirit in that smile that there was in the old Christians who toasted the heretics over fires or tickled their flesh with hot pincers. The Church seems to take an unholy satisfaction in seeing such a man as it has decided to try squirm."

All this is perhaps too strong; but every one who read the full report of the Presbyterian General Assembly in Detroit that acted on the case of Dr. Briggs knows there is more than a grain of truth in Dr. Parkhurst's utterance. It reminds one of what Ingersoll said of Dr. Patton and Robert Collyer in the old days when they both lived in Chicago, and when Dr. Patton was leading the prosecution against the heretic, Prof. Swing. Ingersoll described the difference between the religious spirit of the two men by saying, "If they had lived at Geneva at the time of the burning of Servetus, Robert Collyer would have put out the fire with his tears; Dr. Patton would have backed up to the flame, parted his ecclesiastical coat-tails, and complacently warmed himself."

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We are glad to see an article in the *Christian Union* of June 11, from Rev. Samuel A. Eliot of Denver, upon "Insincere Conformity," urging that such conformity is one of the gravest obstacles to the progress of true Christianity. Mr. Eliot urges that "the man who can bring himself to tamper with words when making solemn profession of his faith before God is acquiring a habit that cannot fail to affect his integrity in all the relations of life." We believe this is true, and a very much more serious matter than many of our liberal orthodox friends realize. As to the idea cherished by so many devout people, of reforming the Church from within, he urges that it has again and again been proved a pleasant delusion. The *Union* comments editorially upon the article, condemning "insincere conformity" in very strong language, but urging that, if a minister finds himself dissenting from the creed of a church, he should "remain in the church and frankly and courageously declare his dissent." This is very easy to say; but does not the writer know that it is exactly what is impossible? Does he not know that the dissenter regarding matters of much moment in any orthodox church would be immediately put out of the church if he "courageously declared his dissent"? He must "insincerely conform" or go. This

being the case, the question is, Does not every consideration of honesty and honor demand that he frankly declare his dissent and go? One of the important uses of the Unitarian Church is to furnish a home for good men and women of the other churches when they get too intelligent longer to believe the old creeds and are too honest to go on professing to believe what they do not.

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## *WOMAN'S WORD AND WORK.*

### BOSTON.

The National Alliance of Unitarian and Other Liberal Christian Women held a public meeting on the afternoon of Monday, May 25, at the South Congregational Church. There was a large attendance. Rev. Edward Everett Hale opened the meeting with prayer, and as pastor welcomed the Alliance to the church. He expressed his interest in the society, and spoke of the opportunities before it. He also spoke a word for California, of its grand opportunities as he had seen them in his recent visit and of the great activity of our workers there.

Mrs. J. W. Andrews, the president of the Alliance, followed with her word of welcome to all. The audience then united in singing the hymn, "Come, Thou Almighty King!"

Mrs. J. W. Chadwick of Brooklyn represented the New York League, which is an associate branch of the National Alliance. She told of the new impetus which had been given to the work since the new organization, and spoke of the power of co-operation.

Mrs. B. Ward Dix of Brooklyn, one of the directors of the Alliance in New York State, spoke of the growth of the Alliance in that State during the last year, and said the members had increased so that the State was entitled to another director, and one had recently been chosen. The directors from the State had formed a plan of active operations, and hoped to create new interest thereby.

Mrs. A. W. Longstreth of Philadelphia told something of the work done by the branches under her direction.

Mrs. E. A. Fifield, the recording secretary, gave some account of the general work. Already, from the increase in numbers, two new directors had been elected,—one in Missouri and one in New York. The women in Chattanooga, Atlanta, and New Orleans, have united to form an associate branch, and it is hoped Charleston will soon join. The New England branches have been actively at work. Several branches have printed the sermons of their pastors for distribution, and several have helped students in pursuing their studies. The interest in the Post-office Mission has neither slackened nor abated, and the work of the Cheerful Letter Exchange is found to be of much interest. Eighty-one branches have reported. Those in Suffolk County alone number over twelve hundred members.

Rev. Grindall Reynolds, the secretary of the A. U. A., spoke of the great interest which the women are now taking in our work. He was more satisfied than ever of the need of our word and work in the world. In every large city there are numbers of people now unchurched, not ministered to, who are hungering and thirsting for something better than they have. We look forward to new work and new opportunities. He expressed his confidence in the work of the women, and trusted they would accomplish much for the denomination.

The hymn, "A Charge to keep I have," was then sung.

Miss E. P. Channing made an earnest appeal for the fund for the Meadville Theological School. Mrs. S. E. Hooper, chairman of the Committee of the Meadville Fund, spoke of the condition and needs of the school. At the suggestion and desire of Miss Channing, a collection was taken up, which amounted to one hundred and thirty-seven dollars.

Rev. Mary L. Leggett gave a very interesting account of Marshfield and of Grace Chapel, of which she has recently become the pastor. Grace Chapel was the child of the Women's Auxiliary, and it is of no less interest to the Alliance. Miss Leggett interested all in the hamlet in which Grace Chapel is situated, and in the people who gather there each week for worship and instruction. It is hoped that there will be even greater interest and activity under the new minister.

Short addresses were made by Mrs. Charles Lowe of Somerville, Mrs. Marean of Cambridge, Mrs. Brown of Worcester, and Mrs. Kate Gannett Wells. Mrs. Wells urged strongly that we should make this a truly *national* organization, and hoped that we would work for the good of the whole country, and that the interests of the denomination as a whole would be considered, and not the demands of any section simply.

It was hoped that representatives from the Women's Western Conference would be present and speak, but they did not arrive in time.

The doxology was sung, and the benediction was pronounced by Miss Leggett, after which the audience adjourned to the parlors of the church for a social meeting, with tea, by the invitation of the Suffolk branches.

This opportunity for friends and strangers to meet and talk with each other was apparently much enjoyed.

GEORGIANA MERRILL.

Roxbury, Mass.

### ST. LOUIS.

The Eliot Society held its annual meeting on Thursday, May 28, bringing to a close a year of earnest and successful work. About

one hundred and fifty ladies sat down to a bountiful lunch, which was served in the church parlors, the tables presenting a pleasing appearance with their array of lovely flowers and tempting viands. After an hour or two of pleasant social intercourse, the meeting was called to order by the president, who made a short address, which was followed by reports from the various committees.

The year's work of the literary branch of the society closed with the discussion of the "Peckster Professorship," by J. Quincy. This book is one of the numerous modern novels which so persistently deal with the psychic problem of the day; that is, the question whether mind, which must learn to do without physical hands, feet, and tongue in a future life, may not be growing some of that power while yet in this life. The book was not discussed for the story, but as an object-lesson, to show what Omnipotent Power may be, since it certainly works without physical hands, feet, and tongue. As a rule, religion deals mainly with the mercy and goodness of God, which are easy to understand, and gives but little time to his wisdom and power. Hence the world has no conception of these characteristics of Omnipotence, and there results a lamentable inertia of belief in the dynamic force of truth, virtue, and thought, with a corresponding lack of effort to reform present evils. Psychological fiction and science will awaken the imagination in this direction, and make us ashamed not to accomplish more.

The essayists were Mrs. W. L. B. Allen and Mrs. McArthur. The discussion was opened by Mrs. C. H. Stone.

The Sunday-school closes for the season on Sunday, June 14, and on the 1st of July the church will take its usual vacation of two months. M. H. D'W.

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## *GUILD DEPARTMENT.*

### RELIGION AT HOME AND IN BUSINESS.

*Read before the Guild of the First Parish, Concord, Mass.*

We are inclined to restrict our religion too much to Sunday, and to the brief time on Sunday that we spend within the four walls of the church. I need not ask you whether such a state of things is right or wrong, for we all know what we ought to do. Attendance at church and the joining in worship with the congregation is certainly a very necessary part of religion. Is it not with many people a very *large* part also? Now it seems to me, while acknowledging the importance of church attendance, that that really should form only a *small* part of our religion. Consider, we only go to church for a short time on each seventh day. Are we, then, during all the rest of our time to let religion go, to have none of it? Shall each of us live in his or her own way, regardless of others, and with no thought of right, justice, or God? Assuredly not. Such a state of things would be sad, indeed; and yet this is apparently the way in which some people, though I hope they are few in number, treat religion. But, you say, what can we do? We cannot go to church all the time. No, you cannot; and I am glad of it, for I think it would be a very wrong way in which to spend your time. You would be like the hermits or monks of the Middle Ages. The former lived absolutely alone in some cave in the mountains or in some rude hut in the wilderness. The latter were not so utterly averse to all intercourse with their fellow-men, and enjoyed the companionship of others of their own mind, in some monastery where they were quite as free from intrusion as were the hermits. Both classes shunned the world, and tried to gain their way to heaven by enduring bodily discomfort instead of by following out the words of the apostle, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Rev. Charles G. Ames, in one of his sermons, says: "Where is a man to keep his religion? Ask as well where he keeps his bodily health. In the medical books, in the doctor's office, in the drug-store, in the gymnasium? Let these serve as they may, his health must be in his own frame, its fountain in his own heart, its play along his own nerves.

"No more can a man keep his religion in a church, in a doctrinal statement, a profession, a Sunday, or a sacrament. His religion is the health of his being. To be real and vital, it must be in himself; it must be the spirit or principle which inspires and orders his life, else he has no religion. Look not here nor there; for, behold! the kingdom of God is within you, and within you is the King and the law. Sharper than a two-edged sword is that judgment of truth which divides religion from all external or internal substitutes for it; solemn as a voice from the Throne is the sentence that condemns all the usurping authorities of church or book, of creed or ritual, when these are set above the law written in the heart of man."

How shall we make our religion an everyday matter? I think we shall come very near it if we follow out the injunction of the apostle, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Now there are a great many men apparently honest and upright who do not follow out the above injunction; that is, really and in spirit. They do it because others do it, or, to put it more harshly, because they remember the old saying, "Honesty is the best policy," although they would probably make a most emphatic

denial to such an accusation. There is another class of men, perhaps a little higher in our scale, who, while scorning to cheat or to gain any advantage to themselves by some sharp, questionable move or underhand trick, yet demand to the full from others that which they consider rightfully theirs, even if by such action they bring suffering and distress to one who thought his present taskmasters his friends. And perhaps they justify their course to themselves by some such argument as this: It takes two to make a bargain. He agreed to the terms, went in with his eyes open. If he is squeezed now, it is his own fault. Anyway, I am just so much better off. In that last sentence does not our just severe man crush back the consciousness that the finest justice is tempered with mercy? And has he not wilfully forgotten the lessons of kindness and brotherly love taught by Christ?

I remember once reading a story which illustrates this kind of religion. Here it is in brief. A certain builder was, through unforeseen circumstances, unable to fulfil an agreement without ruinous loss to himself. His employer held him to his contract, and the man, financially ruined and brought in fact to absolute poverty, was obliged to retire from business, and not long after died. Then the man who was the cause of all this suffering came and offered money to the bereft family, as if that could make up for the loss of the husband and father who might then have been with them, had his employer only showed him some kindness and consideration. In strong contrast to these persons I have been describing, let us now turn to another class of men. To this class belonged a Boston merchant who died some thirty odd years ago, of whom it was said: "Beneath a quiet exterior he had an active intellect, an energetic will, and a kindly disposition. His virtues were not worn for display, nor did he affect the *manners* of goodness; but those who knew him best loved and esteemed him most highly. He sought rather to hide than to exhibit his good deeds; but the many whom they benefited remembered them, and silently crown his image with their gratitude." In more recent years, a noble example of the men whom we are now considering was the late Henry P. Kidder of Boston. Here we find a life truly religious and symmetrical,—the life of a man who was ever ready to help on beneficent projects, and aid in every way possible all those who needed the help and encouragement of a friend. It seems to me that the lives of these two men I have mentioned are apt illustrations of our subject. And who shall say how far their influence was felt? Such men make the world worth living in. When we see all the suffering and misery that are around us, and especially in our large cities, I think we are tempted to cry out, as did the principal character in the story of "Donovan," against the cruel injustice of it all. Why is it that part of the world live luxuriously in happy homes, while so many are doomed to lives of wretchedness and sorrow? We should not question. Such is the mystery of life; and it is our duty as professed followers of Christ to do as he did, and to better as far as we are able the condition of those less fortunate than ourselves. But, you say, we have neither the time nor the means to help these people. That is very true of many of us,—perhaps of far the greater number; but we can at least let no day go by without doing some little kindness to one of the many people we meet. Here is a quotation, the author of which is unknown to me, that seems to be appropriate:—

"I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

Now what are some of the reasons why we should make our religion more practical? First, we like to see a symmetrical life, neither one that is given entirely to worship and spiritual contemplation, nor one that is all practice and no worship, though the abnormal development of the practice side is less to be regretted than that of the other. In either case, however, the life is sure to be uneven.

Secondly, if we go to church and profess all this religion, and love for God and our fellow-men, then, as soon as we step outside the church, turn our backs on it and join again the rushing, thoughtless world, in what are we better than those who make no profession and who do not go to church? Are we not even less to be respected, inasmuch as they are honest while we are hypocritical? Then, again, if we do some kind deed each day, we cannot help feeling a returned pleasure, a reflected light; and thus our own lives will be made happier and brighter.

In conclusion, there is one rule which contains all that is in this paper and far more beside, which is the guiding sentiment in the hearts of all true Christians,—

"Whatsoever ye would that men should do to you, do ye even so to them."

B. Farnham Smith.

The third annual meeting of the National Guild Alliance was held in Channing Hall, Boston, on Wednesday of Anniversary Week, May 27.

A business meeting preceded the general meeting, and was composed of ministers and delegates, who assembled in Room 10. Reports were given. The number of guilds in the Alliance has increased during the year from nineteen to thirty-one. The old officers were re-elected; namely, president, Rev. B. R. Bulkeley; vice-president, Rev. W. H. Fish, Jr.; recording secretary, Miss Margaret Blanchard; corresponding secretary, Miss Kate L. Brown. A list of hon-

orary members of the Alliance from those interested who can join no guilds near at hand was provisionally adopted to wait for future action of the Alliance. The president was authorized to appoint a committee to look into the matter of publishing a general guild paper.

The mass meeting was a large and earnest gathering, people having been drawn through interest in the subject of guilds. The president conducted a brief devotional meeting, Rev. W. H. Fish, Jr., offering prayer. After opening remarks, Mr. Bulkeley introduced a number of speakers who made brief earnest addresses. Rev. C. F. Nicholson of Norton showed how the guild could be used in various ways to help the church. Miss Kate L. Brown of Hyde Park gave a few items about the spread of the movement and told of the interest of young people shown in correspondence. Rev. H. G. Spaulding, secretary of the Unitarian Sunday School Society, spoke earnestly of the movement. Mr. Louis E. Fletcher of Littleton gave some hints of what the guild had done for the young people of his church. Rev. E. A. Horton of Boston spoke of the importance of this work as compared with intellectual and scholarly enterprises. Rev. W. W. Hayward of Medfield spoke confidently of what could be done, having been often surprised at the success of his guild. Mrs. Martine of Dorchester read a paper, written by Miss Martine, giving a number of extracts from guild papers. Rev. S. W. Brooke told of certain kinds of work which the guild could do outside of conducting religious meetings. The meeting was a most encouraging one.

We are led to think our movement is growing. Where the cause is earnestly presented, there is a desire to have a guild.

Rev. B. R. Bulkeley spoke on "The Value and Significance of the Guild Movement" at the annual meeting of the Maine State Conference, held in Bangor, June 2, 3, 4. There was much interest in the subject. The young people of Portland were moved to agitate the matter in the Unitarian church, and we hope the fall will not pass before a guild is formed. This, with the new minister, will give a new impulse to the work there.

B. R. Bulkeley, *President.*

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## *TEMPERANCE NOTES.*

On May 29, at King's Chapel (Boston), was held the Anniversary Week meeting of the Unitarian Church Temperance Society.

Addresses were made by Rev. George W. Cooke, the newly appointed agent for Unity Clubs, Guilds, and Temperance Societies, Mrs. Anna Garlin Spencer, Rev. Charles G. Ames, and Miss Florence Balgarnie of England. Miss Balgarnie had spoken several times before during the week; and, indeed, it was noticeable that our temperance speakers, most of them, appeared also as advocates of woman's suffrage and other reform movements,—a hint of how closely interrelated these are.

King's Chapel heard no uncertain sound upon the subject of temperance on May 29.

After a brief report of the society's purpose and work, given by its president, Rev. Mr. Cooke read a most carefully prepared paper upon the motives and methods of temperance reform, emphasizing the necessity of wise education.

Mrs. Spencer and Mr. Ames both dwelt upon the principle of total abstinence as one of safety for the individual and of great influence in society. Said Mrs. Spencer: "I believe, first, last, and always, in total abstinence. It is the only way to carry on this reform, and it must be done by personal example."

Miss Balgarnie, herself a member of the British Women's Temperance Society, and evidently one accustomed to take an active part in leading the temperance reform movement, spoke of the work in England. She thinks, on the whole, that the temperance reform is gaining ground. Total abstinence seems to be becoming fashionable. We have three great allies in our work. The first is public opinion. Another, the labor leaders, who are all sound on the temperance question. The last, and by no means least important, is the Salvation Army. We disagree with them on theological views; but they are certainly doing a world of good for temperance in the slums of London.

"In all things let us be practical. If the temperance reform is ever to succeed, it must depend on our personal efforts and nothing else. Each must do his share."

Two most excellent temperance discourses have come to us recently, one entitled "Virtues and Vices of the Day," by Rev. Lewis G. Wilson of Hopedale, Mass., the other by Mrs. Anna Garlin Spencer, who writes upon "Intemperance: in its Relation to Social Ills."

From the former I quote in regard to intemperance the following:—

"Let us stop and look at this and kindred evils, and carefully note on which side of the scale our influence falls. Give it no quarter! You cannot afford to. You cannot afford to laugh at the grotesque postures of the drunkard that passes your door. You cannot afford to speak lightly of a sin that shuts the door of a human soul against the spirit of God. You cannot afford to do anything but condemn the *whole business* as we see it in our midst. . . .

"For the sake of that heaven which can exist only in man's spirit, let your trumpet make no uncertain sound in this regard. If you speak at all, condemn it! condemn it! condemn it!"

We wish that every one might read Mrs.

Spencer's discourse. It deals with the subject broadly; but, after pointing out various social means of lessening intemperance, it comes at last to an earnest plea for total abstinence: "I cannot see any way of absolute safety for all, any way of probable security for most, but the method of total abstinence."

Mrs. Spencer defines intemperance as a "social evil; that is to say, a species of wrong-doing which is so manifestly social in its effects that society has a right and a duty to investigate and treat it as a special and not merely a general moral evil."

She also considers it "the greatest moral evil in our present civilization." Among evils for which she considers it largely responsible are licentiousness, gambling, pauperism, crime, and defective human beings. She quotes from a report of a Royal Commission of Inquiry made in the English House of Commons a few years ago the following "careful and cautious summing-up of the effects of intemperance":—

"The drink results for England are:—

"1. Nine-tenths of the paupers.

"2. Three-fourths of the criminals.

"3. One-half the diseases.

"4. One-third of the insanity.

"5. Three-fourths of the depravity of children and youth.

"6. One-third of the shipwrecks and fatal accidents."

In answering the question, What can be done? the writer dwells upon the influence of employers of labor, the need of pure water and nourishing and well-cooked food, the substitution of warm, cheery lounging-rooms for saloons, more parks and fresh-air places of resort; but, in closing, she emphasizes most of all the personal method of "total abstinence from all intoxicants as a beverage."

"If we mean to cure the world of this great and overwhelming evil of intemperance, we must lay aside every weight, to run with patience the long and up-hill road of temperance reform. *And the tiny wine-glass of high-bred society is a leaden burden to the temperance worker.*"

Says the *National Temperance Advocate:* "It is said that the great Molekanyei sect in Russia are religiously abstainers; but the only actual abstinence society was formed about three years ago by Count Tolstoï, who, however, was not allowed by the authorities to print the rules, but who now reports about one thousand members. The Russian Duchy of Finland, however, has a Total Abstinence League, a Blue Ribbon movement, a form of Good Templary modified by government orders, and a Coffee-house movement."

The Unitarian Church Temperance Society will reprint Mrs. Spencer's discourse for free distribution. Rev. Mr. Lewis's sermon may also be obtained by addressing the secretary, Rev. George H. Hosmer, at 25 Beacon Street, Boston. It is proposed also to reprint a synopsis of lessons for Sunday-schools prepared by Rev. W. C. Gannett, entitled "Six Sundays on Temperance."

One of our ministers writes: "I have been facing several drink skeletons lately. Oh, the horror of it in a family where a noble woman is on the rack! It seems to me the chief value of temperance work with children is to warn them (girls, for instance) from marrying the wine-tasters."

It is interesting to know that at the meeting of the American Medical Association, held at Washington in May, a society was formed, to be called the American Medical Temperance Association.

The object of the society is "to advance the practice of total abstinence in and through the medical profession, and to promote investigation as to the action of alcohol in health and disease."

Dr. N. S. Davis of Chicago was made president,—one who for many years has been a leader in the temperance reform, both in relation to social customs and the practice of medicine.

What an influence does the word of the physician carry with it! How many are unwise or careless in the advice they give to young people! Do you, good family physicians, realize the responsibility resting upon you in regard to the use of intoxicating beverages?

Do you know that, if you advise against them, you do immeasurable good, and that by silence or example or consent, or even a cautious verdict in their favor, you do incalculable harm? At least, say boldly that alcoholic beverages are to be classed as medicines, that they are unnecessary and dangerous for persons in health, and ought always, if used at all, to be used under the watchful care of a physician. All honor to such men as Dr. Davis, Dr. Benjamin Richardson of England, Dr. Carpenter, and all their brethren whose voices give no uncertain sound!

C. R. Eliot.

Dorchester, Mass.

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## *LITERARY NOTES.*

Lee & Shepard announce "The Life and Works of Horace Mann," in five volumes.

The *Christian Union* says, "It is estimated that a full half-million of Edward Everett Hale's 'The Man without a Country' have been sold."

One of the most valuable periodical issues that we have met with in a long time is that of the *American Hebrew* of May 22, which is double the usual size, and is mainly taken up with a series of excellent articles upon "The Progress of the Jew," considering

the Jew in Finance, in Education, in Medicine, in Music, in Literature, in Law, in Charity, and in Business. The facts brought out regarding this remarkable people are very interesting and well worth attention.

Rev. J. T. Bixby has a new book on ethics in the publisher's hands. It is entitled "The Crisis in Morals: An Examination of Rational Ethics on the Basis of Science." Dr. Bixby has just sailed for Europe, to be gone three or four months. He will read the proof of his book while on the other side.

*The Power of an Endless Life*, and Other Sermons. By John W. Chadwick. Boston: Geo. H. Ellis.—This book is made up of sixteen discourses, the author's "fifteenth and sixteenth series" of monthly sermons. The subjects treated are: Green Pastures and Still Waters; Enduring Hardness; The Blessed Mother; Twenty-five Years Together; An Old Translation; The Unknown God; Creed Revision: Whither? The Great Commandment; The Rejoicing Heart; Frederic Henry Hedge; Public Worship; The Power of an Endless Life; Why I am a Unitarian; And but for You; Words Fitly Spoken; The Twilight of God. These sermons are remarkably bright and fresh, full of literary allusions, intellectually stimulating and morally tonic, even if not possessed of quite as much as we could wish of religious tenderness and warmth. The sermon on Dr. Hedge is probably the best tribute that has yet been paid to that distinguished scholar and thinker.

The *Critic* pronounces an unfavorable verdict as to the poetical qualities of Edwin Arnold's new poem, "The Light of the World." It says: "Sir Edwin Arnold's 'Light of the World' tells an old story, and one that is most dear to the heart of man. As a story, it is interesting. As a poem, it is disappointing, simply because it is so barren of the qualities that belong to poetry." On the other hand, Mr. R. H. Stoddard says in the Introduction to the poem: "It was much to have written 'The Light of Asia'; but it is more, infinitely more, to have written 'The Light of the World,' of which every lover of sacred song will say when he has finished it,—

'The strain I heard was a higher mood.'"

A very interesting and timely book is "Woman's Work in America," published by Henry Holt & Co., price $1.50. It is edited by Annie Nathan Meyer, and has an Introduction by Julia Ward Howe. Its contents are: Woman in Education: (*a*) In the East, Mary F. Eastman; (*b*) In the West, May Wright Sewall; (*c*) In the South, Christine Ladd Franklin; In Literature, Helen Gray Cone; In Journalism, Susan E. Dickinson; In Medicine, Dr. Mary Putnam Jacobi; In Ministry, Rev. Ada C. Bowles; In the State, Mary A. Livermore; In Law, Ada M. Rittenbender; In Industry, Alice Hyneman Rhine; In Philanthropy: (*a*) Care of Poor, Josephine Shaw Lowell; (*b*) Care of Sick, Ednah D. Cheney; (*c*) Care of Criminals, Susan Barney; (*d*) Care of Indians, A. B. Quinton; (*e*) Work of the Woman's Christian Temperance Union, Frances Willard; (*f*) Work of the Red Cross, Clara Barton; (*g*) Anti-slavery Movement, Lillie B. Chace Wyman.

A book to meet the needs of women's clubs is "The Study Class," soon to be issued from the press of A. C. McClurg & Co., Chicago. The writer is Mrs. Anna B. McMahan of Quincy, Ill. It is intended to acquaint the student with English literature by means of the direct study of its masterpieces. The courses of study offered are upon: Shakespeare; The English Drama; English Poetry; Robert Browning; The English Essay. The book will also contain chapters upon Choice of Subject, Method in Study, The Interpretation of Literature, and The Art of Composition.

*A Study of the Sects.* By William H. Lyon. Boston: Unitarian Sunday School Society.—We have long needed a book that should give an intelligent and reliable account of the various sects and denominations into which the Christian Church is divided in our day, affording a sketch of the history and present condition of each, and, especially, setting forth in a clear way each one's doctrinal basis and the particular place each is filling in the religious world. Mr. Lyon has given us such a book. It takes the form of a manual for study in Bible classes and older classes in Sunday-schools. It is well done, showing everywhere wide reading, accurate scholarship, clear thinking, candor, and painstaking labor.

G. P. Putnam's Sons have just issued a small book entitled "Church and Creed," made up of three sermons recently preached by Dr. Heber Newton, on subjects that bear upon his right to remain in the Episcopal Church while interpreting Christianity in the broad way that he does. The titles of the sermons are: 1. "Fold or Flock; or, Christianity not Ecclesiasticism"; 2. "The Nicene Creed a Charter of Freedom"; 3. "How to Read the Creed; or, Principles of Creed Interpretation."

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## *MEADVILLE COMMENCEMENT.*

The anniversary exercises of the Theological School, June 11 and 12, were of unusual interest; and the presence of a large number of visiting friends from East and West added to the special attractions of the occasion. Of the earlier alumni, Camp, Jennings, Horton, Morehouse, helped on the spiritual good cheer. Secretary Reynolds, Frederick L. Hosmer, and a party of friends

from the Middle States Conference at Buffalo, who wanted to see for themselves something of the work in which they have long been active helpers, were also among the guests.

Our beautiful little valley looked its loveliest. In the early morning a farewell conference was held in the little chapel on the hill, where many tender words of remembrance and God-speed were spoken. The baccalaureate sermon was preached by Rev. E. A. Horton of Boston, and was an inspiring and truly catholic word. Though the school was never larger, the graduating class was very small; but, as Mr. Reynolds said in his excellent address to its members, there were representatives of the leading international and religious interests of the time in it, as in the themes discussed. The following are the graduates and the titles of the essays they delivered:—

Johannes J. Brauti, Telemarken, Norway, "The Incoming Peoples and the New Nation."

Francis Wilder Holden, Waitsfield, Vt., "The Condition of the Jewish People in the Time of Christ."

Watari Kitashima, Tokio, Japan, "Spirit the Eternal Reality, and Nature its Eternal Manifestation."

The beloved ex-President, Dr. A. A. Livermore, and Rev. F. L. Hosmer both sent original hymns. This year closes in the conviction that a larger and increasing field of usefulness is opening. Many important improvements in both the details of management and plan of instruction have already been carried out under the able administration of Acting President Cary; and, with the enlarged resources which are sure to come in the beloved names of James Freeman Clarke and Dr. Hedge, a still greater work is before the Meadville Theological School.

## *PUBLICATIONS RECEIVED.*

Essays, Reviews, and Addresses. Vol. II. By James Martineau. London: Longmans, Green & Co.

The Power of an Endless Life, and Other Sermons. By John W. Chadwick. Boston: Geo. H. Ellis.

A Study of the Sects. By William H. Lyon. Boston: Unitarian Sunday School Society.

Down the Ohio. By Charles Humphrey Roberts. Chicago: A. C. McClurg & Co.

Gospel Criticism and Historical Christianity. By Orello Cone, D.D. New York: G. P. Putnam's Sons.

Pamphlets.—An Address on Behalf of the Indians. Philadelphia: Friends' Bookstore.—Postal Savings-banks: An Argument in their Favor by the Postmaster-General.—The Perfect Law of the Lord, and Unitarianism: Sermons by Rev. William H. Lyon, Roxbury, Mass.—The Atonement: A Discourse by Rev. R. B. Marsh, Peoria, Ill.—A Review of Rev. Edward H. Jewett's "Communion Wine," by John Ellis, M.D. New York: J. N. Stearns. Price 5 cents.—Theosophy the Religion of Jesus, by Alexander Fullerton. New York: William Q. Squires. Price 2 cents.

## *THE REVIEWS AND MAGAZINES.*

We name below some of the more important articles in the magazines and reviews of the month:—

*Unitarian Review* (June).

Liberal Orthodoxy. By J. H. Allen.

Aristotle's Politics. By Charles C. Shackford.

A Man without a Country. By D. H. R. Goodale.

Manual Training in Schools. By Edward A. H. Allen.

The Gospel according to Herbert Spencer. By Henry C. Badger.

*Andover Review* (June).

Christianity a Religion of Hope. By Philip S. Moxom.

The Significance of Modern Criticism. By Hamilton Wright Mabie.

The Present Religious Crisis in Japan. By Nobuta Kishimoto.

"The Gospel of Wealth." By William J. Tucker.

*The Arena* (June).

Society's Exiles. By B. O. Flower.

Evolution and Christianity. By James T. Bixby.

Revolutionary Measures and Neglected Crimes. By Joseph Rodes Buchanan.

Spencer's Doctrine of Inconceivability. By T. Ernest Allen.

*The Forum* (June).

Church and Creed. By Charles A. Briggs.

Immigration and the Tariff. By William McAdoo.

A Rational System of Physical Training. By W. DeW. Hyde.

*North American Review* (June).

Brutality and Avarice Triumphant. By Rush C. Hawkins.

Is Avarice Triumphant? By Robert G. Ingersoll.

Compulsory Physical Education. By the Earl of Meath.

*Review of Reviews* (June).

Pope Leo XIII.

American Reform in the Care of the Insane. By John H. Finley.

Some Notes on Social Progress Abroad.

*Old and New Testament Student* (June).

The Setting of Saint Paul's Apology. By Irving J. Mannatt.

Higher Criticism. By V. M. Olyphant.

*Lend a Hand* (June).

Ramabai Association.

Massachusetts Indian Association.

Law and Order Work in Massachusetts.

*Atlantic Monthly* (June).

Abraham Lincoln. By Carl Schurz.

What the Southern Negro is Doing for Himself. By Samuel J. Barrows.

Goethe's Key to Faust. By William P. Andrews.

*Scribner's Magazine* (June).

Molière. By Andrew Lang.

Boys' Clubs. By Evert Jansen Wendell.

*The Century* (June).

Pensions and Socialism. By W. M. Sloane.

Women at an English University. By Eleanor Field.

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## *NEWS FROM THE FIELD.*

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *or* ANN ARBOR, MICH., *before the 18th of the month.*]

**Alton, Ill.**—The programme of the closing meeting of Unity Club was mainly given by the musical section of the club. The large audience present was a select one, coming in response to invitations from the members. The work done during the year has been of a most satisfactory character, and has been well appreciated.

**Andover, N.H.**—The graduation exercises at Proctor Academy took place June 5, before a large attendance of the friends and patrons of the school. Under the able leadership of the principal, Prof. True W. White, most excellent progress has been made during the past year. The presentation of diplomas was made by President J. C. A. Hill of Concord. The following are the graduates for this year: Alma L. Walker, Charles J. F. Crosby, Florence I. Clark, Hattie Smith, Minnie J. Smith, Frank J. Sherman, Gertrude Thurston, Maud Weymouth, and Blanche Weymouth. The academy is under the direction of the Unitarian Educational Association of New Hampshire.

**Ayer, Mass.**—Rev. George E. Littlefield of Cambridge Divinity School is soon to be ordained and installed as pastor of the Unitarian church here.

**Baraboo, Wis.**—The church here is left without a minister, Rev. Lloyd Skinner having accepted the call of the church in Lincoln, Neb. Through the aid of Rev. J. H. Crooker, the Baraboo society hope soon to secure another pastor. They are hoping to improve their house of worship, as the cause has suffered from the society's not having an attractive church home. The location of the church is good, but more modern arrangements are needed. As the society is not strong financially, contributions are desired from all who can help.

**Bedford, Mass.**—The serious sickness of Rev. Samuel A. Dyberg has called forth many expressions of sympathy. In the hope that a thorough vacation will restore our young pastor to his usual vigorous health, the society has decided to begin at once the proposed alterations, which are to add convenient church parlors and classrooms to our present building. The church will therefore be closed until the alterations are completed.

**Boston and Vicinity.**—Weddings, class poetry, church festivals,—all things conspire in the month of June to relax the rigid Puritanic veins; and, while the increasing heat has rapidly lightened and brightened the costumes in the pews, the ministers, unable to discard their customary suits of solemn black, have been as far as possible concealed by banks of flowers, and with wonderful unanimity have forsaken the heavier themes of ponderous theological discussion for the airier topics of the hour and the day. Such a typical sermon was that preached by Rev. Robert Collyer, from Rev. Minot J. Savage's pulpit, June 14, on "Singing New Songs." The faith that can find no new songs is not worth having. No denomination has poured forth such a wealth of new songs as has the Unitarian. Memorial Day and Children's Day have occupied chief places in the services at many churches.

—A new Unitarian church was dedicated at Wollaston Heights June 15, in the presence of a large congregation. The church, which cost $10,000, is of rough granite, with granite belfry tower. The main auditorium is 36 by 45 feet, giving a seating capacity of over three hundred. In the basement are Sunday-school room, ladies' parlor, library, kitchen, and toilet-rooms. Rev. Robert Collyer, Rev. E. A. Horton, Rev. D. M. Wilson, Rev. Grindall Reynolds, Rev. George H. Young, and others took part in the services, which were of a very beautiful and impressive nature. Pastor and people are to be congratulated on the cheering prospect now well opened before them.

—The Church of the Good Samaritan is to unite with the New South under the pastorate of Rev. L. B. Macdonald.

—We understand that, under the will of the late Rev. Frederick Frothingham of Milton, the sum of $30,000 is bequeathed to

Harvard Divinity School for the founding of a new chair of ecclesiastical history.

—The installation of Rev. Obed Eldridge over the Third Parish Church of West Dedham took place May 31, Rev. Edward Everett Hale preaching the installing sermon.

—Harvard University this year confers the degree of D.D. upon Brooke Herford and Joseph H. Allen.

**Charleston, S.C.**—The accession to our ranks of Prof. W. J. Alexander from the Baptists, and his dismissal from the chair of rhetoric and logic in the State University because of his Unitarian views, have caused much discussion in this city and throughout the State. The Unitarian church in Charleston is availing itself of this new interest in the subject to disseminate as widely as possible a knowledge of Unitarian views. Among other things, it has printed entire in the Charleston *Daily World* the tract of Rev. J. T. Sunderland on "What Unitarians Believe."

**Chicago, Ill.**—Rev. W. W. Fenn accepts the unanimous call to the Church of the Messiah, much to the satisfaction of the society. Mr. Fenn has built up a thriving society in the parish he has recently left (Pittsfield), and there is little doubt that he will prove a strong power in the work that he now enters.

**Chicopee, Mass.**—The Unitarian society has entered upon a season of fresh activity under its new pastor, Rev. Solon Lauer. A young ladies' guild has been organized, with forty active and forty-four honorary members. The purposes of the guild are manifold in the line of social and benevolent work. One of the kindly services it undertakes is the weekly decoration of the pulpit with plants and flowers. The Sunday-school is one of the best of the denomination. With ex-Gov. Robinson at its head, how could it be otherwise? Mr. Robinson has a genius for dealing with young people. He is assisted by an excellent corps of teachers. There are whisperings and prophesyings of a new church building which will meet the larger wants and correspond to the movement of the parish from the valley to the hilltop.

**Cincinnati, Ohio.**—A friend writes: "The existence of a catholic spirit in some orthodox communities is shown by the unanimous invitation of the elders of the Mt. Auburn Presbyterian Church in Cincinnati, lately given to our Unitarian minister in this city, Rev. George A. Thayer, to be one of several speakers on the Sunday evening of the opening of their new church, and Mr. Thayer's address was most cordially received by the congregation. He also was hospitably entertained at a recent reception given by a prominent Methodist layman to the Cincinnati Methodist Ministerial Conference."

**Clarinda, Ia.**—The Universalist society here prospers under the pastorate of Rev. H. Lewellen, who knows no difference between Universalist and Unitarian. He preaches monthly at an out-station a few miles away.

**Denver, Col.**—On Sunday, May 31, the twentieth anniversary of the organization of the First Unitarian Society of Denver was appropriately observed. Special music was furnished by the chorus choir, the pulpit was buried in flowers, and upon the wall behind were hung life-sized portraits of the last three ministers of the church, two of whom died while in the service of the church. The central feature of the occasion was a "History of Unity Church from May 31, 1871, to May 31, 1891," written by Mrs. D. D. Belden, one of the founders of the society and stanch supporter throughout its existence. After the reading of the history, a hymn to the founders, written for the occasion by Mrs. H. M. Hiscock, was sung by the congregation. A letter from Rev. L. E. Beckwith, the first minister of the church, told the "Story of the Beginnings." The second minister of the church, Mr. W. G. M. Stone, was present, and told how the young church struggled to get its first church building. Rev. W. R. Alger sent as his contribution a poem entitled "Old Routine and New Insight." The two ministers who died during their pastorates, Rev. R. L. Herbert and Rev. A. M. Weeks, were remembered by the singing of Rev. J. W. Chadwick's beautiful memorial hymn, to the tune of "Auld Lang Syne." The word of greeting from Rev. T. Van Ness dwelt on the transition from the old church to the present building and the increased activities and usefulness of the church. In a brief but emphatic way, the present pastor, Rev. S. A. Eliot, summed up the memories and lessons of the occasion.

**Dighton, Mass.**—Rev. E. R. Hodges of Nottingham, Eng., has accepted a unanimous call from the Unitarian society here, and will formally enter upon his duties September 1.

**Fitchburg, Mass.**—The Unitarian society here has called Rev. W. F. Greenman, recently of Winona, Ia.

**Haverhill, Mass.**—At the First Parish Unitarian Church, on Sunday, June 7, ten children were christened by the pastor, Rev. James E. Bagley, his own two little ones being among the number. What made the occasion a noteworthy one was that no christening had occurred in the church for the past twenty-five years. The service was a very impressive one, and it was much appreciated, partaking more of the nature of a dedication service than of a baptismal one, in the old orthodox sense, the pastor following in part Mr. Savage's idea, and making use of water as the "emblem of purity," and of a white rosebud as "the symbol of the unfolding of a beautiful life," as he consecrated each child to "Our Heavenly Father and his service forever." There was

a large attendance, and the church was beautifully decorated with flowers. Since the advent of our new pastor in October last, the Sunday-school has largely increased both in influence and membership, the number of scholars and teachers having almost trebled within that time.

**Lawrence, Kan.**—The Unitarian people here are very happy over their new church, and happy that it is *paid for*. They want now to get a good library of Unitarian books, partly for use in connection with their student work. All James Freeman Clarke's works (twenty-one volumes) have been presented to them. Are there not friends abroad who will furnish others? Rev. John S. Brown uses five copies of the *Unitarian* regularly in his Post-office Mission work, and would be glad to have some one furnish him more.

**Marblehead, Mass.**—The Unitarian society is overflowing with fresh energy since Rev. J. B. Barnhill of the last Meadville class accepted the society's unanimous call to become their pastor. He is to be installed early in this month, and Rev. J. W. Chadwick is to preach the sermon. The Essex Conference held its summer meeting here June 17. It was largely attended. Two striking essays called forth remarkably spirited discussion, such as the Essex Conference was famous for in its earlier days. The morning essay was on "The Brothers Newman," and was delivered by Rev. W. H. Pierson of Somerville. The afternoon essay was by Rev. Frederick B. Mott of Salem, upon the subject "Our Church delivering its Message."

**Pittsfield, Mass.**—Rev. Carl G. Horst has received a unanimous call to become the minister of the Unitarian society here. It is hoped he will accept.

**Salem, Mass.**—A large gathering of the parish of the North Church assembled at the church parlors on the evening of June 11 to commemorate the thirty-second anniversary of the settlement of Rev. E. B. Willson as pastor of that church. The pastor, endeared to his church by so many years of the highest service, received congratulations for several hours, many of the clergy of other denominations joining in the general expression of rejoicing. Mr. Willson is beloved by all. He is the first minister in the city, not only by age and service, but in the hearts of his fellow-citizens. His high abilities, kindly nature, and spotless character have won the respect and admiration of all.

**Sharpsville, Pa.**—The *Advertiser* prints in full a very able sermon, by Rev. James Gorton of the Universalist church, on "Dr. Briggs's Heresy and the Presbyterian Agitation."

**Walpole, N.H.**—Rev. F. S. Thacher delivered the address at the laying of the corner-stone of the new Bridge Memorial Town Library May 17. This library was originally founded by the famous lawyer, Jeremiah Mason, in 1795.

**Washington, D.C.**—A handsome pamphlet comes to us containing the annual reports of All Souls' Unitarian Church for the year 1890–91, together with an historical sketch of the church by the pastor, Rev. Rush R. Shippen. The reports show the church in an excellent condition and doing an increasingly influential work.

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## *A COMPREHENSIVE STUDY OF EVOLUTION.*

One of the oldest, most successful, and best conducted study clubs in the country is the "Friends in Council," Quincy, Ill. It has recently devoted twelve of its sessions to a study of "Evolution"; and we republish the programme, as follows:—

1. Cosmic Evolution.—How suns and worlds came into being. Did the material universe ever have a beginning? Readings: Spencer's "First Principles" and "Illustrations of Universal Progress"; Clodd's "Story of Creation" and "Childhood of the World"; Proctor's "Other Worlds than Ours" (Chap. IX.).

2. Evolution of the Earth.—The story of geology; preparation of the earth for vegetable and animal life. Readings: Haeckel's "History of Creation"; Winchell's "World Life"; Heilprin's "Geological Evidences of Evolution."

3. Evolution of Vegetal Life.—How does life begin? The problem of spontaneous generation; the geographical distribution of plants. Readings: Darwin's "Origin of Species"; "Variations of Animals and Plants under Domestication"; Gray's "Darwiniana"; Spencer's "Spontaneous Generation"; Powell's "Our Heredity from God."

4. Evolution of Animal Life.—The problem of special creation; the mutability of species; the order of zoölogical evolution. Readings: Spencer's "Biology"; Huxley's "Paleontology and the Doctrine of Evolution" (in "Critiques and Addresses"); Powell's "Our Heredity from God."

5. The Descent of Man.—Duration of human life on the planet; growth of mind, reason, and the moral sense. Readings: Darwin's "Descent of Man"; Haeckel's "Evolution of Man"; Winchell's "Preadamites"; Tylor's "Anthropology," "Primitive Culture," and "Early History of Mankind."

6. Evolution of Mind.—The mind and the nervous system; the nature of mind; the growth of consciousness, instinct, memory, reason, feelings, will. Readings: Spencer's "Principles of Psychology"; Fiske's "Cosmic Philosophy"; Maudsley's "Physical Basis of Mind"; Romanes's "Mental Evolution in Animals."

7. The Growth of Language.—Origin of articulate speech; the three stages in the

evolution of language; relation of speech to thought. Readings: W. D. Whitney's "Language and the Study of Language," "Oriental and Linguistic Studies"; Max Müller's "Science of Language" and "Science of Thought."

8. Evolution of Society.—Primitive man; growth of the family, tribe, city, and State; domestic relations; ceremonial and political institutions. Readings: Spencer's "Principles of Sociology," "Descriptive Sociology," and "Social Statics"; Tylor's "Early History of Mankind"; Clodd's "Childhood of the World."

9. Evolution of Theology.—Origin of religious beliefs; ideas of primitive man; animism and ancestor-worship; polytheism, monotheism, pantheism. Readings: Spencer's "Sociology" and "Recent Discussions"; Coulanges's "Ancient City"; Tylor's "Primitive Culture"; Clodd's "Childhood of Religions."

10. Evolution of Morals.—How altruism grows out of egoism; characteristics and relative values of ethical systems; influence of the evolutionary theory of morals on ethical sanctions. Readings: Spencer's "Data of Ethics" and "Ethics of Kant," in *Popular Science Monthly*, September, 1888; Schurman's "Ethical Import of Darwinism"; Amos's "Science of Law."

11. The Philosophy of Evolution.—Relation of the doctrine to prevailing philosophical systems; metaphysics and the scientific method; positivism; realism and idealism; transfigured realism. Readings: Spencer's "First Principles" and "Psychology;" Fiske's "Cosmic Philosophy"; Martineau's "Types of Ethical Theory"; Abbot's "Scientific Theism."

12. The Effects of Evolution on the Coming Civilization.—Evolution and revolution; probable influence of the evolution philosophy in the settlement of social and economic problems. Readings: Savage's "Social Problems"; Heber Newton's "The Social Problem"; Miss Cobbe's "Present and Future of Religious Faiths"; J. C. Morison's "The Service of Man."

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## *WAITING.*

I'm kneeling at the threshold, weary, faint, and sore,
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've travelled, 'mid darkness, storm, and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,—
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand,
Singing in the sunshine in the far-off happy land.
Oh would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago:
One by one they left me struggling with the foe.
Their pilgrimage was shorter, their triumph sooner won:
How lovingly they'll hail me when all my toil is done!

With them the blessed angels that know no grief or sin,—
I see them by the portal, prepared to let me in.
O Lord, I wait thy pleasure, thy time and ways are best;
But I am wasted, worn, and weary. O Father, bid me rest!

—*Selected.*

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## *"HE MAY REFORM HIS PLAN."*

"Believe, believe, believe!" the preacher cried.
"Oh, go to heaven, not to burning hell,—
To heaven whose glories tongue can never tell!
It all depends upon thy will, decide!
Accept Christ's blood, or else in hell abide."
"Christ's blood," the learner said, "some miracle,—
I do not somehow understand it well."
"What! knowest not God's plan, for which Christ died?"
"I know no plan, and have but this to say:
What object in this hell that ceases never?
If that be God, I know more good in man."
"Men are but worms; God, just, and lives for aye."
The learner, musing, said: "He lives forever!
Then there is hope he may reform his 'plan.'"

FRANK H. KNICKERBOCKER.

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## *TRINITY CHURCH AND ITS MILLIONS.*

Says the Detroit *Journal:* "Last Sunday Rev. Reed Stuart, of the Unitarian church, startled his hearers by declaring suddenly, after an impressive pause, that Trinity Church in New York city owns $75,000,000 worth of property, while 40,000 girls and women in the metropolis sell themselves for bread. He added that $1,000,000 ought to be enough for the church, and the $74,000,000 should be used in saving those poor creatures from hell. The trustees, he said, deny that the church is so rich, but acknowledge $30,000,000, while excellent authority places it at $100,000,000. There is another very wealthy church society in New York City. An old Dutchman, named John Harberdinck, bequeathed to it in 1722 about three acres of land, which comprises some of the most valuable lots on Broadway. The

members of this Reformed Protestant Dutch church have two handsome church structures on Fifth Avenue which have never cost them a cent. Even the princely salary which their fashionable pastor receives is paid out of the rent of that land, and then they have a comfortable annual surplus to invest in Kansas mortgages; for the society's rent-roll amounts to $122,000 annually. For the poor all the society does is to maintain in tenements an average of 26 persons per year!"

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## *JOTTINGS.*

English Sunday-schools.—The methods of the English Sunday-school, which differ in some respects from those of our own, are interestingly described by an English minister in the current number of the *Congregationalist.* "Before the passage of the Education Act of 1870, the Sunday-school had an important place as a teacher of the three elementary R's. It still fills a unique place between the functions of the parent, on the one hand, and those of the preacher, on the other. The numerical strength of the schools is encouraging. United with the Sunday School Union, which embraces most of the Nonconformist bodies except the Wesleyans, are 153,000 teachers and 1,500,000 scholars. The Church of England has a force represented by 250,000 teachers and 3,000,000 children on the books, while the Wesleyan Methodists have an army of scholars, approaching a million in number. Many of the schools, chiefly those sustained by the Church of England, are a thousand strong; and in Lancashire, the field *par excellence* of Sunday-schools, the second thousand is occasionally reached. The undenominational Stockport Sunday-school in Cheshire, the largest in the world, holds the palm with its thousands of scholars, taught by hundreds of teachers of every section of the Church of Christ."

The following interesting statistics are given by the *Christian Life.* If they are reliable, they throw light upon the question which many are asking, Is there increasing danger from the growth of Catholicism, especially in this country? The statistics referred to are given as follows: "In 1786 the number of Protestants in Europe was 37,000,000; of Roman Catholics, 80,000,000; of the Greek Church, 40,000,000. In 1886 the number of Protestants was 85,000,000, of Roman Catholics 154,000,000, of the Greeks 83,000,000, showing a Protestant increase in this century of 230 per cent., a Roman Catholic of 192, and Greek of 207. In 1786 the number of Protestants in North America was computed at 2,700,000, of Roman Catholics at 190,000. In 1886 the former numbered 47,000,000, the latter about 19,930,000, an increase of 1,741 per cent. in the former case, of 1,049 in the latter."

A good story, not new, but well worth repeating, about the venerable and beloved Dr. Andrew P. Peabody of Harvard University, who has just passed his eightieth birthday, is set in circulation again by the Boston *Herald:* "One summer day, having come into Boston from Cambridge, and having alighted from the car at Bowdoin Square, he turned a sharp corner and collided with an elderly gentleman who was standing with his hat off, wiping the perspiration from his forehead, and who held his hat in such a way as to give the appearance of begging. Dr. Peabody, seeing the hat, dropped a quarter into it, with his customary kind remark. Dr. Oliver Wendell Holmes, who was holding the hat, put the money in his pocket, solemnly thanked his old friend, the giver, and passed on."

God will only punish men for wickedness, and not for holding opinions. That is the truth which cuts into the knot of sophistry and ends that great error. That error itself is guilt. The Church should be more intolerant of selfishness, cant, and hypocrisy, and less indignant with original opinions. The minister should be the pattern of intolerance of all that is immoral, and the model of tolerance of what is honest doubt, and honest belief in what differs from himself.—*Phillips Brooks.*

According to the latest returns supplied to the Local Goverment Board, there are in London fewer paupers than in 1889, 5,000 fewer than in 1888, and 8,000 fewer than in 1887. This shows that pauperism is on the decrease, even without the aid of any special scheme other than the earnest efforts to reform the habits of the people, and save those who have already gone into pauperism.

Dr. Channing was walking on the beach at Newport with a lady. "When I look," said she, "at the sweep of the ocean and its power, and think of the infinite range beyond, I feel myself so small as to be all insignificant. Do not you?" "My dear friend," said he, "when I look at the infinite ocean, I do not think of myself at all."

There is no virtue, no grace, in postures and attitudes. This truth we do not question; but, if we refuse to express reverence, we shall soon cease to feel reverence. This, also, is a truth. It is not enough to be interested, in a general sense, in the services of the sanctuary. "God is greatly to be feared (reverenced) in the assembly of the saints and in the congregation." True reverence, real worship, will express itself somehow, as long as we are compounded of body and spirit. Starve expression, and how long will the feeling endure? We are persuaded that it has declined in many, if not most, of our congregations. It is greatly to be wished that it might be revived. But, in order that it may become a fixed habit of our souls, we need to adopt suitable methods

of expression. We should feel more like praying if we adopted some proper attitude of prayer. By kneeling, bowing the head, covering the eyes,—by some bodily action or attitude expressive of reverent adoration, —we shall be far more likely to cultivate the true spirit of devotion.—*Dr. Bushnell.*

Sir Wilfrid Lawson tells the following suggestive story illustrative of the "moderation" theory in liquor-using: "It was a species of temperance meeting. Three excellent clergymen spoke. They harped on the elastic and indefinite word 'moderation,' condemning intemperance, but setting up Timothy as their model man, morally and constitutionally, lauding and magnifying sobriety, but commending the temperate consumption of alcohol. When they had concluded, an elderly farmer rose and said: 'I've heard that kind of talk for the last forty years, and I can't see that people are a bit more sober now than when it commenced. It reminds me of what I once saw take place at a retreat for imbeciles. It is the custom there, after the patients have been in residence for a certain time, to put them to a kind of test to see whether they are fit to leave the asylum or not. They are taken to a trough full of water, with a small pipe continually running into it and supplying it. They are given a ladle, and told to empty it. Those who have not regained their senses kept ladling away, while the water flows in as fast as they ladle out; but them that isn't idiots *stop the tap.*' "

Would any of us know how to grow old? Here is a passage from Lydia Maria Child that gives the secret of a beautiful old age. She writes: "David and I are growing old. He will be eighty in three weeks, and I was seventy-two last February. But we keep young in our feelings. We are, in fact, like two old children,—as much interested as ever in the birds and the wild flowers, and with sympathies as lively as ever in all that concerns the welfare of the world. Our habitual mood is serene and cheerful. The astonishing activity of evil sometimes makes me despondent for a while; but my belief returns as strong as ever that there is more good than evil in the world, and that the All-wise Being is guiding the good to certain victory."

Mr. George T. Angell of Boston relates the following curious incident regarding our esteemed Rev. W. P. Tilden. If Mr. Tilden had only been orthodox, and therefore among the special favorites of heaven, Mr. Moody and Mr. Talmage would have no difficulty in seeing in the event a "special providence." As he was a Unitarian, we do not know exactly what they will call it. "In the fall of 1868," says Mr. Angell, "Mr. Tilden called at our office, and said he had, with some trouble, obtained subscriptions for twenty-five copies of *Our Dumb Animals*, to be given to families represented in his mission Sunday-school, but wished he had enough money to put a copy in each family. 'How many do you want?' said we. 'Just eighty-eight copies,' he answered. 'Very well,' said we, 'you have paid for twenty-five, Mrs. F. has ordered us to send you forty, Mrs. M. three, and this morning Mr. G. called and handed us the money to send you twenty more. We have 25 + 3 + 40 + 20, making just 88, the precise number you want; and they are all paid for.' The good clergyman left very happy, but wondering how it happened that Mrs. F., Mrs. M., and Mr. G., without any knowledge of the number he wanted, and neither knowing the other, should have paid just the required amount."

A correspondent of the Boston *Transcript* recalls this anecdote of Father Taylor: "Seeing in his audience at one time a well-known clergyman of the Baptist denomination, he left his pulpit, and, passing down the aisle to the pew where the reverend gentleman was seated, invited him to occupy the pulpit with himself and make the opening prayer. The visiting preacher declined, giving as a reason that a Unitarian had occupied the pulpit the Sunday before. Father Taylor was not the man to waste time or words on such material, so, hastily turning about, he strode hurriedly back to the pulpit, and on reaching it said: 'Let us pray. O Lord, deliver us from bigotry and bad rum: thou knowest which is worse, I don't.' "

Still is the might of Truth as it has been,—
Lodged in the few, obeyed, and yet unseen.
Reared on lone heights, and rare,
His saints their watch-flame bear,
And the mad world sees the wide-circling blaze,
Vain searching whence it streams, and how to quench its rays.—*John Henry Newman.*

A young man led his blushing bride to the house of Rev. Dr. Carpenter. "We want to be married," he said. "Are you Dr. Carpenter?" "Yes," replied the minister,—"*both Carpenter and Joiner.*"

Teacher: "What is a synonym?"
Bright Boy: "It's a word you can use in place of another one, when you don't know how to spell the other one."—*Street & Smith's Good News.*

Rev. Moses Meeker (jumping up): "Why on earth do you interrupt me in this way, Maria? You're enough to drive one crazy! Didn't I tell you I should be busy all the morning writing my sermon on 'Patience'?"

Nothing is so much to be feared as fear.—*Thoreau.*

All who joy would win
Must share: happiness was born a twin.
—*Byron.*

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In the field of Theology, this Review will welcome without distrust, and record without prejudice, whatever results appear to be fairly made out by critical investigation. It is pledged to no body of opinion, but only to a method which promises to bring about in the future a better harmony than now exists between religious thought and the intellectual life. It holds that Religion lies very near the actual lives of men; and that Theology, having to do with all the higher ranges of thought, has before it a definite constructive task, in the interpretation of those spiritual laws in which the welfare of man and communities is closely bound up.

Questions of the Day, especially those which touch upon matters of Political or Social Ethics, will continue to receive a large share of its attention; and regarding these the widest freedom of discussion will be encouraged. Great enterprises of Christian Charity or Social Reform, such as those so conspicuous at this moment in London and elsewhere, will (so far as possible) be reported by communications from observers, critics, or workers upon the spot.

The Editor has established, through personal communication, in the interest of this Review, lines of Correspondence with eminent leaders of opinion — theologians, religious teachers or workers, and men of letters — in England, France, Italy, Holland, Germany, and Hungary, as well as in America, which he trusts will serve to make it a true representative of that broad movement of Liberal Religion, which is so marked a feature of our own time. It is his hope that every number may include contributions from one or more of the sources here indicated.

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